

ANCIENT
DEVOTIONS
FOR
HOLY COMMUNION



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HOLY COMMUNION



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ANCIENT DEVOTIONS

FOR

HOLY COMMUNION

From
Eastern and Western Liturgical Sources

COMPILED BY
S. A. C.

WITH AN INTRODUCTION BY
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PREFACE

THE following collection of devotions for Holy Communion was undertaken with the object of giving to English-speaking Catholics an opportunity to use, if they so desired, some of the ancient prayers contained in the many Eastern and Western liturgies which gradually developed during the first ages of Christianity, and are still in use amongst various religious communities united to, or unhappily separated from, the Apostolic See.

It seemed to the compiler, who had at one time made an effort to collect as many of the English translations of these liturgies as he could in any way obtain, that the dignity and beauty of many of these prayers would be appreciated by Catholics if a collection of them was made and published in a form convenient for practical use.

He has, therefore, endeavoured to bring together a collection which might be suitable for the use of Catholics of to-day, and, acting upon the advice of those who were most competent to give it, has not hesitated in some instances to alter phrases which might seem ambiguous, or difficult of comprehension, and so hinder the usefulness of the work. The prayers which are contained in the Roman Breviary for use before and after Holy Communion are naturally given the first place, and then

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follow those selected from a considerable number of Eastern and Western liturgies, although those taken from Eastern liturgies and books of devotion predominate. The Psalms used, which are according to the rendering of the Douai version, are those given in various liturgies for use by the clergy or people before and after communicating.

Part I consists of preparatory devotions.

Part II contains the Ordinary and Canon of the Mass according to the Latin Rite, in which is incorporated the proper of the Mass for Trinity Sunday, and following it is given the proper of the Mass of Requiem "on the day of decease or burial"; also the proper of the ordinary Mass for the Dead, and that of the Votive Mass of the Blessed Sacrament.

Part III is taken up with devotions and thanksgivings for use after Holy Communion.

It may be mentioned that the "Liturgy" of the East corresponds to the "Mass" of the West—either word implying the celebration of the Eucharistic Sacrifice.

Probably most of the liturgies quoted are to-day in use by bodies of Eastern Christians who are in full union with the Holy See; and it is a striking fact, and one which bears emphatic testimony to the unanimity of the early Christian communities in upholding the Eucharistic teaching of the Catholic Church, that not one expression can be found which could suggest any form of heretical teaching.

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In Neale's rendering of the "Lauda Sion," the seventh verse (p. 126) has been supplied from the Rev. E. Caswall's metrical translation in "Lyra Catholica." This omission in the otherwise excellent version to be found in the "Treasury of Devotion" is significant, for the Anglican translator showed thereby that he accepted the entire Catholic doctrine of the Holy Eucharist, except the Presence under either kind alone.

In conclusion, the compiler begs to express his gratitude to the following, who have kindly consented to the use, in this manual, of translations of prayers and other devotions contained in books previously published, without which it would have been impossible to have undertaken this work.

In some cases free permission has been granted for an extensive use of material which could hardly have been obtained from other sources. Sincere thanks are also due to the Right Rev. Abbot Gasquet, O.S.B., for kindly consenting to write an introduction.

Rev. Clarence E. Woodman, C.S.P., for permission to use devotions contained in the "Manual of Prayers."

Mr James Parker, Oxford, for permission to use various translations contained in "Bright's Ancient Collects."

Mr David Nutt, Long Acre, W.C., for permission to use translations contained in "Original Documents of the Coptic Church," by Rev. S. C. Malan.

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The Delegates of the Clarendon Press and Rev. Dr Brightman, for permission to use translations contained in the latter's edition of Hammond's "Liturgies, Eastern and Western," Vol. I.

Mr J. N. W. B. Robertson, for permission to use translations contained in "Divine Liturgies of Saints Chrysostom and Basil," etc. etc.

Messrs Randolph-Freeman Company, New York, for permission to use translations contained in "Offices of the Oriental Church," by Rev. Nicholas Bjerring.

Messrs Thomas Nelson & Sons, New York, for permission to use a modified translation contained in the "Private Prayer-Book."

Messrs Longmans, Green & Company, Paternoster Row, W.C., for permission to use a translation contained in the "Eucharistic Manual."

Rev. J. E. Vaux, for permission to use a translation made by him for the "Altar Manual."

Messrs Gilbert & Rivington, Limited, London, for permission to use translations contained in "Synopsis," by Katherine Lady Lechmere.

S. A. C.

INTRODUCTION

THE preparation of this book of prayers has been a labour of love on the part of one who wishes to share with others the consolations he has experienced in the use of the ancient devotions of the Eastern and Western Churches. In this small volume there will be found, gathered together in its three sections, devotions in preparation for the reception of Holy Communion, prayers to be said during the time of the Sacrifice of the Mass and after the reception of our Lord's sacred Body. In the first section, those who will make use of this manual will find, besides a translation of the prayers of the Roman Breviary in preparation for the Holy Mass, many beautiful devotions taken from the Liturgy of St James, the Liturgy of St Basil, the Mozarabic Liturgy, and Eastern sources. A great variety of prayers in preparation for Holy Communion is to be found in these first fifty pages; and those contained in the last section, which has been taken from the Office of Preparation for Holy Communion according to the Greek Rite, will afford ample food for the devout

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soul who will use them. To use them, of course, is not everything; in the use we must make the sentiments expressed in them our very own. Many beautiful books of meditations and prayers in preparation for Mass and Communion indeed exist, but how few make intelligent use of them! One of the merits of this collection is that, whether in the more staid and measured devotion of the Roman prayers, or in the more fervid piety and greater unction which characterises those taken from Eastern sources, the readers of all temperaments will surely find what may best appeal to their hearts and intellects, and what will thus raise both the one and the other to God.

St Thomas tells us that our Redeemer instituted the most Holy Sacrament of the altar in order to keep alive within us the remembrance of the love shown to us in His passion, and of the great benefits obtained for us by the sacrifice of Himself on the altar of the cross. It is precisely these thoughts that are most prominently kept before our minds in the devotions here printed, and which consequently make them so proper a preparation for the Holy Sacrifice and for Communion.

The use of the Psalms here, and in the section devoted to Thanksgiving after Communion, is much to be commended to all. "The Psalms," writes St Epiphanius,

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"enlighten the mind, rejoice the soul, direct it to Heaven, and render it familiar with God." Although there are many passages in the Psalms which are obscure and difficult, others are clear and easy; and it may be allowed that there are no writings which serve more surely to raise up our minds, to reanimate our faith, and to support our courage in weakness and weariness, than the outpouring of the soul of the Prophet-King in the Psalmody. They reanimate our faith by placing before our eyes the eternal truths of the existence of God, of the creation of the world, of the last things, and of the immortality of the soul; the fervour of holy David excites our devotion, and his resignation in trial and trouble encourages us to imitate his example.

Of the second section, in which the Ordinary of the Mass is printed in Latin and English, nothing need be said beyond noting that the proper parts of the Votive Mass of the Blessed Sacrament, and of the Mass for the Dead, are printed at the end of the section. The third section, as already indicated, is devoted to that all-important matter—Thanksgiving after the reception of Holy Communion. All spiritual writers insist that it is in the use that we make of the precious time which immediately follows our Communion that much of the graces which should flow from the reception of our Lord

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into our beings depends. In these busy days it may, perhaps, be thought that we have no time for the long devotions suggested by the length of this section. But here, again, the prayers printed are intended for selection, and the liturgies, Eastern and Western, put under contribution furnish prayers adapted to the turn of mind, and the special feeling, of almost every type of Christian communicant. If the length of this section only serves as a warning that we cannot safely hurry over the necessary thanksgiving after the reception of our Lord's Sacred Body and Blood, Soul and Divinity, it will have conveyed a wholesome lesson to us all.

FRANCIS A. GASQUET.

Part I

PREPARATION FOR HOLY COMMUNION

FROM THE ROMAN BREVIARY

Antiphon. Remember not, O Lord, our offences

Psalm 83

HOW lovely are Thy tabernacles, O Lord of hosts; my soul longeth and fainteth for the courts of the Lord. My heart and my flesh have rejoiced in the living God. For the sparrow hath found her a house, and the turtle a nest for herself, where she may lay her young; Even Thine altars, O Lord of hosts; my king and my God,

Blessed are they that dwell in Thy house, O Lord; they shall praise Thee for ever and ever.

Blessed is the man whose help is in Thee; in his heart he hath disposed to ascend by steps, in the vale of tears, in the place which he hath set.

For the lawgiver shall give a blessing; they shall go from strength to strength; the God of gods shall be seen in Sion.

O Lord God of hosts, hear my prayer; give ear, O God of Jacob,

Behold, O God, our protector; and look upon the face of Thy Christ.

For one day in Thy courts; is better than a thousand.

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I had rather be despised in the house of my God, than to dwell in the tents of sinners.

For God loveth mercy and truth; the Lord will give grace and glory,

He will not withhold good things from them that walk in innocence; O Lord of Hosts, blessed is the man that hopeth in Thee.

Glory be to the Father, etc.

Psalm 84

THOU hast blessed Thy land, O Lord; Thou hast turned away the captivity of Jacob.

Thou hast forgiven the iniquity of Thy people; Thou hast covered all their sins.

Thou hast softened all Thine anger; Thou hast turned away from the wrath of Thine indignation.

Convert us, O God our Saviour; and turn away Thine anger from us.

Wilt Thou be angry with us for ever; or wilt Thou stretch out Thy wrath from generation to generation?

Thou shalt turn again, O God, and quicken us; and Thy people shall rejoice in Thee.

Show us Thy mercy, O Lord; and grant us Thy salvation.

I will hearken what the Lord God shall say within me; for He will speak peace unto His people;

And unto His saints; and unto them that are converted in heart.

Surely His salvation is nigh unto them that fear Him; that glory may dwell in our land.

Mercy and truth have met together; justice and peace have kissed each other.

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Truth is sprung out of the earth; and justice hath looked down from heaven.

For the Lord shall give goodness; and our earth shall yield her fruit.

Justice shall walk before Him; and shall set His steps in the way.

Glory be to the Father, etc.

Psalm 85

INCLINE Thine ear, O Lord, and hear me; for I am needy and poor.

Preserve my soul, for I am holy; O my God, save Thy servant, that trusteth in Thee.

Have mercy upon me, O Lord; for unto Thee have I cried all the day. Give joy to the soul of Thy servant, for unto Thee, O Lord, have I lifted up my soul.

For Thou, O Lord, art sweet and mild; and plenteous in mercy unto all that call upon Thee.

Give ear, O Lord, unto my prayer; and attend to the voice of my petition.

I have called upon Thee in the day of my trouble; for Thou hast heard me.

Among the gods there is none like unto Thee, O Lord; and there is none that can do works like unto Thy works.

All the nations whom Thou hast made shall come and worship before Thee, O Lord; and shall glorify Thy name.

For Thou art great, and doest wondrous things; Thou art God alone.

Lead me, O Lord, in Thy way, and I will walk in

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Thy truth; let my heart rejoice that it may fear Thy name.

I will praise Thee, O Lord my God, with my whole heart; and I will glorify Thy name for ever.

For great is Thy mercy toward me; and Thou hast delivered my soul out of the lower hell.

O God, the wicked are risen up against me; and the assembly of the mighty have sought after my soul; and they have not set Thee before their eyes.

And Thou, O Lord, art a God full of compassion, and merciful; long-suffering, and of much mercy, and true.

O look upon me, and have mercy on me; give Thy strength unto Thy servant, and save the son of Thine handmaid.

Show me a token for good; that they who hate me may see, and be confounded; because Thou, O Lord, hast helped me, and hast comforted me.

Glory be to the Father, etc.

Psalm 115

I BELIEVED, and therefore did I speak; but I was humbled exceedingly.

I said in mine excess; All men are liars.

What shall I render unto the Lord; for all the things that He hath rendered unto me?

I will take the chalice of salvation; and call upon the name of the Lord.

I will pay my vows unto the Lord, in the presence of all His people; precious in the sight of the Lord is the death of His saints.

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O Lord, I am Thy servant; I am Thy servant, and the son of Thine handmaid.

Thou hast broken my bonds in sunder; I will offer unto Thee the sacrifice of praise, and will call upon the name of the Lord.

I will pay my vows unto the Lord in the sight of all His people; in the courts of the house of the Lord, in the midst of thee, O Jerusalem.

Glory be to the Father, etc.

Psalm 129

OUT of the depths have I cried unto Thee, O Lord; Lord, hear my voice.

O let Thine ears consider well; the voice of my supplication.

If Thou, O Lord, wilt mark iniquities; Lord, who shall abide it?

For with Thee there is merciful forgiveness; and because of Thy law I have waited for Thee, O Lord.

My soul hath waited on His word; my soul hath hoped in the Lord.

From the morning watch even until night; let Israel hope in the Lord.

For with the Lord there is mercy; and with Him is plenteous redemption.

And He shall redeem Israel; from all his iniquities. Glory be to the Father, etc.

Ant. Remember not, O Lord, our offences, nor those of our parents; neither take Thou revenge of our sins; Spare us, good Lord, spare Thy people whom Thou

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hast redeemed with Thy most Precious Blood, and be not angry with us for ever.

Lord have mercy.

Christ have mercy.

Lord have mercy.

Our Father (*inaudibly*).

V. And lead us not into temptation.

R. But deliver us from evil.

V. I said: O Lord, be Thou merciful unto me.

R. Heal my soul, for I have sinned against Thee.

V. Return, O Lord, for a little space.

R. And be entreated in favour of Thy servants.

V. Let Thy mercy, O Lord, be upon us.

R. As we have hoped in Thee.

V. Let Thy priests be clothed with justice.

R. And let Thy saints rejoice.

V. From my secret sins cleanse me, O Lord.

R. And from those of others spare Thy servant.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

I

Let us pray

¹
O MERCIFUL Lord, incline Thine ears to our prayers, and enlighten our hearts by the grace of Thy Holy Spirit; that we may worthily receive Thy holy Mysteries, and love Thee with an everlasting love.

²
O GOD, unto whom every heart is open, every desire known, and from whom no secret is hid; cleanse the thoughts of our hearts by the inspiration

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of Thy Holy Spirit, that we may perfectly love Thee and worthily praise Thee.

³
INFLAME, O Lord, our reins and our hearts with the fire of the Holy Ghost; that we may serve Thee with a chaste body, and please Thee with a pure mind.

⁴
WE pray Thee, O Lord, that the Comforter who proceedeth from Thee may illuminate our minds, and lead us, as Thy Son hath promised, into all truth.

⁵
MAY the power of Thy Holy Spirit, O Lord, be present with us to cleanse us from all evil and defend us from all adversities.

⁶
O GOD, who didst teach the hearts of Thy faithful by the light of Thy Holy Spirit; grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort.

⁷
VISIT, O Lord, we beseech Thee, and cleanse our consciences, that Thy Son, our Lord Jesus Christ, when He cometh, may find in us a mansion prepared for Himself.

To be said Daily

⁸
ALMIGHTY, Everlasting God, lo, I draw near to the Sacrament of Thine Only-begotten Son, our Lord Jesus Christ. As sick, I approach to the Physician of

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Life; unclean, to the Fountain of Mercy; blind, to the Light of eternal Brightness; poor and needy, to the Lord of heaven and earth. I implore Thee, therefore, out of the abundance of Thy boundless mercy, that Thou wouldst vouchsafe to heal my sickness, to wash my defilements, to enlighten my blindness, to enrich my poverty, and to clothe my nakedness; that I may receive the Bread of Angels, the King of kings, the Lord of lords, with such reverence and humility, such contrition and devotion, such purity and faith, such purpose and intention, as is expedient for the health of my soul. Grant, I beseech Thee, that I may receive not only the Sacrament of the Body and Blood of the Lord, but also the whole grace and virtue of that Sacrament. O most merciful God, grant me so to receive the Body of Thine Only-begotten Son, our Lord Jesus Christ, which He took of the Virgin Mary, that I may be found worthy to be incorporated into His mystical Body, and accounted among His members. And, O most loving Father, grant that He whom now I purpose to receive under a veil I may at last behold with unveiled face, even Thy beloved Son, Who with Thee and the Holy Ghost ever liveth and reigneth, one God, world without end. *Amen.*

Sunday

9
O GREAT High-Priest, the true Pontiff, Jesus Christ, who didst offer Thyself to God the Father a pure and spotless Victim upon the Altar of the Cross for us miserable sinners, and didst give us Thy Flesh to eat and Thy Blood to drink, and didst ordain this Mystery

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in the power of Thy Holy Spirit, saying, *Do this for the commemoration of Me*; I pray Thee, by the same Thy Blood, the great price of our salvation; I pray Thee, by that wonderful and unspeakable love wherewith Thou deignedst so to love us, miserable and unworthy, as to wash us from our sins in Thine own Blood; teach me, Thine unworthy servant, by Thy Holy Spirit, to approach so great a Mystery with that reverence and honour, that devotion and fear, which is due and fitting. Make me, through Thy grace, always so to believe and understand, to conceive and firmly to hold, to think and to speak, of that exceeding Mystery, as shall please Thee and be good for my soul.

Let Thy good Spirit enter my heart, and there be heard without utterance, and without the sound of words speak all truth. For Thy Mysteries are exceeding deep, and covered with a sacred veil. For Thy great mercy's sake, grant me to approach Thy holy Mysteries with a clean heart and a pure mind. Free my heart from all defiling and unholy, from all vain and hurtful thoughts. Fence me round about with the holy and faithful guard and mighty protection of Thy blessed Angels, that the enemies of all good may go away ashamed. By the virtue of this mighty Mystery, and by the hand of Thy holy Angel, drive away from me and from all Thy servants the hard spirit of pride and vain-glory, of envy and blasphemy, of impurity and uncleanness, of doubting and mistrust. Let them be confounded that persecute us. Let them perish who are bent upon our ruin.

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Monday

10

KING of virgins and Lover of chastity and innocence, extinguish in my frame, by the dew of Thy heavenly blessing, the fuel of evil concupiscence, that so an equal purity of soul and body may abide in me. Mortify in my members the lusts of the flesh and all harmful emotions, and give me true and persevering chastity with Thine other gifts which please Thee in truth, so that I may with chaste body and pure heart offer unto Thee the Sacrifice of Praise. For with what contrition of heart and fountain of tears, with what reverence and awe, with what chastity of body and purity of soul, should that divine and heavenly Sacrifice be celebrated, wherein Thy Flesh is indeed eaten, where Thy Blood is indeed drunk, wherein things lowest and highest, earthly and divine, are united, where the holy Angels are present, and where Thou art in a marvellous and unspeakable manner both Sacrifice and Priest!

Tuesday

11

WHO can worthily be present at this Sacrifice unless Thou, O God, makest him worthy? I know, O Lord, yea, truly do I know, and this do confess to Thy loving-kindness, that I am unworthy to approach so great a Mystery, by reason of my numberless sins and negligences; but I know, and truly with my own heart do I believe, and with my mouth confess, that Thou canst make me worthy, who alone canst make that clean which proceedeth from that which is unclean, and sinners to be just and holy. By this Thine Almighty power I beseech Thee, O my God, to grant that I, a sinner, may assist at

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this Sacrifice with fear and trembling, with purity of heart and plenteous tears, with spiritual gladness and heavenly joy. May my mind feel the sweetness of Thy most blessed Presence, and the love of Thy holy Angels, keeping watch around me.

Wednesday

12

MINDFUL then, O Lord, of Thy worshipful Passion, I approach Thine Altar, sinner though I am, to join in offering unto Thee that Sacrifice which Thou hast instituted and commanded to be offered in remembrance of Thee for our well-being. Receive it, I beseech Thee, O God most High, for Thy Holy Church, and for the people whom Thou hast purchased with Thine own Blood. Let not, through my unworthiness, the price of their salvation be wasted, whose saving Victim and Redemption Thou didst Thyself vouchsafe to be. Also behold in pity, O Lord, the sorrows of Thy people, which I bring before Thee; the perils of Thy servants; the sorrowful sighing of prisoners; the miseries of widows and orphans, and all that are desolate and bereaved; the necessities of strangers and travellers; the helplessness and sadness of the weak and sickly; the depressions of the languishing; the weakness of the aged and of children; the trials and aspirations of young men; and the vows of virgins.

Thursday

13

FOR Thou hast mercy upon all, O Lord, and hatest nothing that Thou hast made. Remember how frail our nature is, and that Thou art our Father and our

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God. Be not angry with us for ever, and shut not up Thy tender mercies in displeasure. For it is not for any value in our works of themselves that we present our prayers before Thy face, but for the multitude of Thy tender mercies. Take away from us, O Lord, our iniquities, and mercifully kindle in us the fire of Thy Holy Spirit. Take away from us the heart of stone, and give us a heart of flesh, a heart to love and adore Thee, a heart to delight in, to follow, and to enjoy Thee. And we entreat thy mercy, O Lord, that Thou wouldst look down graciously upon Thy family, as it pays its vows to Thy most holy name; and that the desire of none may be in vain, and the petitions of none unfulfilled, do Thou inspire our prayers, that they may be such as Thou delightest to hear and answer.

Friday

14

WE pray Thee also, O Lord, Holy Father, for the souls of the faithful departed; that this great Sacrament of Thy love may be to them health and salvation, joy and refreshment. O Lord, my God, grant them this day a great and abundant feast of Thee, the living Bread, who camest down from heaven and givest life unto the world; even of Thy holy and blessed Flesh, the Lamb without spot, who takest away the sins of the world; that Flesh, which was taken of the Blessed Virgin Mary, and conceived by the Holy Ghost; and of that Fountain of mercy which, by the soldier's lance, flowed from Thy most sacred Side; that they be thereby fed and satisfied, refreshed and comforted, and may rejoice in Thy praise and in Thy glory. I pray Thy loving mercy, O Lord, that on the

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bread and wine to be offered unto Thee may descend the fulness of Thy blessing and the sanctification of Thy Divinity. May there descend also the invisible and incomprehensible Majesty of Thy Holy Spirit, as it descended of old on the Sacrifices of the Fathers, which shall make these oblations Thy Body and Blood; and may this Offering be acceptable unto Thee, through Him who offered Himself a sacrifice to Thee, O Father, even Jesus Christ, Thine only Son our Lord.

Saturday

¹⁵
I ENTREAT Thee also, O Lord, by this most holy Mystery of Thy Body and Blood, wherewith we are daily fed, and cleansed, and sanctified in Thy Church, and are made partakers of the one Supreme Divinity, grant unto me Thy holy virtues, that filled therewith I may draw near with a good conscience unto Thy holy Altar, so that these heavenly Mysteries may be made unto me salvation and life; for Thou hast said with Thy holy and blessed mouth: *The Bread which I will give is My Flesh, for the life of the world. I am the Living Bread which came down from heaven. If any man eat of this Bread he shall live for ever.* O most sweet Bread, heal the palate of my heart, that I may taste the sweetness of Thy love. Heal it of all infirmities, that I may find sweetness in nothing out of Thee. O most pure Bread, having all delight and all savour, which ever refresheth us, and never failest, let my heart feed on Thee, and may my inmost soul be filled with the sweetness of Thy savour. The Angels feed on Thee fully; let pilgrim man feed on Thee after his measure, so that,

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refreshed by this nourishment, he may not faint by the way. Holy Bread! Living Bread! Pure Bread! who didst come down from heaven, and who givest life to the world, enter into my heart and cleanse me from all impurity of flesh and spirit. Come into my soul; heal and cleanse me within and without; be the protection and continual health of my soul and body. Drive far from me all foes that lie in wait; let them flee afar off at the presence of Thy power; that, fortified by Thee without and within, I may by a straight way arrive at Thy kingdom, where, not as now in mysteries, but face to face, we shall behold Thee; when Thou shalt have delivered up the kingdom to God Thy Father, and shalt be God All in all. Then shalt Thou satisfy me with Thyself by a wondrous fulness, so that I shall never hunger nor thirst any more for ever. Who with the same God the Father, and the Holy Ghost, ever livest and reignest world without end. *Amen.*

Daily

16

O GRACIOUS Lord Jesus Christ, I, a sinner, nothing presuming on my own deserts, but trusting in Thy mercy and goodness, with fear and trembling approach to the Table of Thy most sweet Feast. For my heart and body are stained with many sins; my thoughts and lips not diligently guarded. Wherefore, O gracious God, O awful Majesty, in my extremity I turn to Thee, the Fount of Mercy; to Thee I hasten to be healed, and take refuge under Thy protection; and Thee, before whom as my Judge I cannot stand, I long for as my Saviour. To Thee, O Lord, I show my wounds, to Thee

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I lay bare my shame. I know my sins are many and great, for which I am afraid. My trust is in Thy mercies, of which there is no end. Look therefore upon me with the eyes of Thy mercy, O Lord Jesus Christ, God and Man, crucified for man; hearken unto me, whose trust is in Thee; have mercy upon me, who am full of sin and misery, O Thou Fount of Mercy, that wilt never cease to flow. Hail, saving Victim, offered for me and all mankind on the Cross of suffering and shame. Hail, noble and precious Blood, flowing from the wounds of my crucified Lord and Saviour Jesus Christ, and washing away the sins of the whole world. Be mindful, O Lord, of Thy creature, whom Thou hast redeemed with Thine own Blood. I repent that I have sinned; I desire to amend what I have done. Take therefore away from me, O most merciful Father, all my iniquities and sins; that, being cleansed both in body and soul, I may worthily taste the Holy of Holies; and grant that this holy feeding on Thy Body and Blood, of which, unworthy as I am, I purpose to partake, may be for the remission of my sins, and the perfect cleansing of all my offences, for the driving away of all evil thoughts and the renewal of all holy desires, for the healthful bringing forth of fruit well-pleasing unto Thee, and the most sure protection of my soul and body against the wiles of all my enemies. *Amen.*

To the Blessed Virgin

17

O MOST Blessed Virgin Mary, mother of gentleness and mercy, I, a miserable and unworthy sinner, fly to thy protection with every sentiment of humility and love; and I implore of thy loving-kindness that thou

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wouldst vouchsafe graciously to be near me, and all who throughout the whole Church are to receive the Body and Blood of Thy Son this day, even as thou wert near thy sweetest Son as He hung bleeding on the Cross, that, aided by thy gracious help, we may worthily offer up a pure and acceptable Sacrifice in the sight of the Holy and Undivided Trinity. *Amen.*

To St Joseph

18

HAPPY and blessed art thou, O Joseph, to whom it was given not only to see and to hear that God whom many kings desired to see, and saw not, to hear and heard not; but also to bear Him in thine arms, to embrace Him, to clothe Him, and to guard and defend Him.

V. Pray for us, O blessed Joseph.

R. That we may be made worthy of the promises of Christ.

Let us pray

19

O GOD, who hast given unto us a royal Priesthood, vouchsafe, we beseech Thee, that as Blessed Joseph was found worthy to handle with his hands, and bear within his arms, Thine Only-begotten Son, born of the Virgin Mary, so may we be made fit, by cleanness of heart and innocency of works, to wait upon Thy Holy Altars; that we may worthily receive the Most Sacred Body and Blood of Thy Son, now in this present, and deserve to attain an everlasting reward in the world to come. Through the same Christ our Lord. *Amen.*

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Direction of the Intention

20

I INTEND to assist at the Holy Sacrifice of the Mass, and to receive the Body and Blood of our Lord Jesus Christ, according to the Rite of the holy Roman Church, to the praise of Almighty God and of the whole Court of Heaven; for my benefit, and that of the whole Church on earth; for all those who have commended themselves unto my prayers, in general and in particular; and for the happy estate of the holy Roman Church.

21

JOY with peace, amendment of life, space for true repentance, the grace and comfort of the Holy Ghost, perseverance in good works, a contrite and humble heart, and a happy consummation of my life, grant unto me, O Almighty and merciful Lord.
Amen.

Psalm 14

LORD, who shall dwell in Thy tabernacle? or who shall rest on Thy holy hill?

He that walketh without blemish; and worketh justice;

He that speaketh truth in his heart; who hath not used deceit in his tongue;

Nor hath done evil to his neighbour; nor taken up a reproach against his neighbours.

In his sight the wicked is despised; but he honoureth them that fear the Lord.

He that sweareth to his neighbour, and deceiveth

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not; he that hath not put out his money to usury, nor taken bribes against the innocent;

He that doeth these things; shall not be moved for ever.

Psalm 22

THE Lord ruleth me; and I shall want nothing;
He hath set me in a place of pasture,

He hath brought me to the waters of refreshment;
He hath converted my soul,

He hath led me on the paths of justice; for His own name's sake,

For though I should walk in the midst of the shadow of death, I fear no evils; for Thou art with me,

Thy rod and Thy staff; they have comforted me,

Thou hast prepared a table before me; against them that afflict me,

Thou hast anointed my head with oil; and my cup which inebriateth me, how goodly it is!

And Thy mercy will follow me; all the days of my life,

And that I may dwell in the house of the Lord;
unto length of days.

Psalm 23

THE earth is the Lord's and the fulness thereof; the world and all they that dwell therein,

For He hath founded it upon the seas; and hath prepared it upon the rivers,

Who shall ascend into the mountain of the Lord;
or who shall stand in His holy place?

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He that hath clean hands and a pure heart; who hath not taken his soul in vain, nor sworn deceitfully to his neighbour.

He shall receive a blessing from the Lord; and mercy from God his Saviour.

This is the generation of them that seek Him; of them that seek the face of the God of Jacob.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates; and the King of Glory shall enter in.

Who is this King of Glory? the Lord strong and mighty; the Lord mighty in battle.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates; and the King of Glory shall enter in.

Who is this King of Glory? the Lord of hosts, He is the King of Glory.

Psalm 24

TO Thee, O Lord, have I lifted up my soul. In Thee, O my God, I put my trust; let me not be ashamed.

Neither let mine enemies laugh at me; for none that wait on Thee shall be confounded.

Let all them be confounded; that transgress without cause.

Show me Thy ways, O Lord; and teach me Thy paths.

Direct me in Thy truth, and teach me; for Thou art God my Saviour, and on Thee have I waited all the day long.

Call to remembrance, O Lord, Thy compassion; and Thy mercies which are of old.

Remember Thou not the sins of my youth, and mine ignorances;

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According to Thy mercy remember Thou me; for Thy goodness' sake, O Lord.

The Lord is sweet and righteous; therefore He will give a law to sinners in the way.

The meek will He guide in judgment; the gentle He will teach His ways.

All the ways of the Lord are mercy and truth; unto such as seek after His covenant and His testimonies.

For Thy name's sake, O Lord, Thou wilt pardon my sin; for it is great.

Who is the man that feareth the Lord? He hath appointed him a law in the way He hath chosen.

His soul shall dwell in good things; and his seed shall inherit the land.

The Lord is a support to them that fear Him; and His covenant that it may be manifest unto them.

Mine eyes are ever toward the Lord; for He shall pluck my feet out of the snare.

Look Thou upon me, and have mercy on me; for I am alone and poor.

The troubles of my heart are multiplied; deliver me out of my necessities.

Look upon my lowliness and my labour; and forgive me all my sins.

Consider mine enemies, for they are multiplied; and have hated me with an unjust hatred.

Keep Thou my soul, and deliver me; I shall not be ashamed, for I have hoped in Thee.

The innocent and the upright have cleaved unto me; because I have waited on Thee.

Deliver Israel, O God; out of all his troubles.

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Psalm 50

HAVE mercy upon me, O God, according to Thy great mercy.

And according to the multitude of Thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity; and cleanse me from my sin.

For I acknowledge my iniquity, and my sin is always before me.

Against Thee only have I sinned, and done evil in Thy sight; that Thou mayest be justified in Thy words, and mayest overcome when Thou art judged.

For behold, I was conceived in iniquities, and in sins did my mother conceive me.

For behold, Thou hast loved truth; the secret and hidden things of Thy wisdom Thou hast made manifest unto me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed; Thou shalt wash me, and I shall be made whiter than snow.

Thou shalt make me hear of joy and gladness; and the bones that were humbled shall rejoice.

Turn away Thy face from my sins; and blot out all my iniquities.

Create in me a clean heart, O God; and renew a right spirit within me.

Cast me not away from Thy face; and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust Thy ways; and the wicked shall be converted unto Thee.

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Deliver me from sins of blood, O God, Thou God of my salvation; and my tongue shall extol Thy justice.

Thou shalt open my lips, O Lord; and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I would surely have given it; with burnt offerings Thou wilt not be delighted.

A sacrifice unto God is a troubled spirit; a contrite and humble heart, O God, Thou wilt not despise.

Deal favourably, O Lord, in Thy goodwill with Sion; that the walls of Jerusalem may be built up.

Then shalt Thou accept the sacrifice of justice, oblations and whole-burnt offerings; then shall they lay calves upon Thine altar.

Psalm 131

O LORD remember David; and all his meekness.

How he swore unto the Lord; and vowed a vow to the God of Jacob;

If I shall enter into the tabernacle of my house; if I shall go up into my bed;

If I shall give sleep to mine eyes; or slumber, to mine eyelids,

Or rest unto the temples of my head; until I find place for the Lord, a tabernacle for the God of Jacob.

Lo, we heard of it in Ephrata; we found it in the fields the wood,

We will go into His tabernacle; we will worship in the place where His feet have stood.

Arise, O Lord, into Thy resting-place; Thou and the ark of Thy holiness.

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Let Thy priests be clothed with justice; and let Thy saints rejoice.

For Thy servant David's sake; turn not away the face of Thine Anointed.

The Lord hath sworn the truth unto David, and He will not make it void; Of the fruit of thy body I will set upon thy throne.

If thy children will keep My covenant; and these My testimonies which I shall teach them,

Their children also shall sit upon thy throne; for evermore.

For the Lord hath chosen Sion; He hath chosen her for His dwelling.

This is My rest for ever and ever; here will I dwell, for I have chosen her.

With blessing I will bless her widows; I will satisfy her poor with bread.

I will clothe her priests with salvation; and her saints shall rejoice with exceeding joy.

There will I bring forth a horn unto David; I have prepared a lamp for Mine Anointed.

His enemies I will clothe with confusion; but upon Him shall My sanctification flourish.

Glory be to the Father, etc.

II.—FROM A LITANY OF THE TENTH CENTURY

O GOD the Father of Heaven, have mercy upon us,
O God the Son, Redeemer of the world; have mercy upon us.

O God the Holy Spirit; have mercy upon us.

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Holy Trinity, one God; have mercy upon us,
Help us, O God our Saviour; have mercy upon us,
From the dominion of all vices; O Lord deliver us,
From blindness of heart; O Lord deliver us,
From all evil; O Lord deliver us.

We sinners do beseech Thee to hear us.

That Thou spare us; we beseech Thee to hear us.

That Thou give us a sure hope; we beseech Thee to hear us.

That Thou vouchsafe us a right faith; we beseech Thee to hear us.

That Thou bestow on us perfect love; we beseech Thee to hear us.

That Thou mortify in us the loathsome forms of all vices; we beseech Thee to hear us.

That Thou quicken us with the excellency of all virtues; we beseech Thee to hear us.

That by Thine Incarnation Thou wouldst open for us an entrance into the Holy of Holies; we beseech Thee to hear us.

That by this most holy Mystery Thou wouldst renew our souls and bodies; we beseech Thee to hear us.

That by it Thou wouldst purify our consciences; we beseech Thee to hear us.

That Thou suffer not this tremendous Mystery to be our condemnation; we beseech Thee to hear us.

That we may handle with pure hands this ineffable Sacrament; we beseech Thee to hear us.

That we may receive it with pure minds; we beseech Thee to hear us.

That by it we may obtain pardon of all sins; we beseech Thee to hear us.

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That by it we may be able evermore to cleave unto Thee; we beseech Thee to hear us.

That by it we may be thought worthy to have Thee dwelling in us, and ourselves to dwell in Thee; we beseech Thee to hear us.

That it may please Thee to pour into our hearts the grace of the Holy Spirit; we beseech Thee to hear us.

That it may please Thee to preserve the Christian people who have been redeemed by Thy most precious Blood; we beseech Thee to hear us.

That Thou vouchsafe us a place of repentance; we beseech Thee to hear us.

III.—LITURGY OF ST JAMES

¹
O TASTE and see that the Lord is good: He that is broken, and not divided, distributed to the faithful, and not consumed, for the remission of their sins and eternal life, now and ever, and to all ages.

²
L ORD our God, Heavenly Bread, Life of the world, I have sinned against heaven and before Thee, and am not worthy to partake of Thy spotless Mysteries; but do Thou, who art a compassionate God, make me worthy by Thy grace to partake, without condemnation, of Thy holy Body and precious Blood, for the remission of sins, and eternal life.

³
O GOD the Father, who in Thy great and ineffable love to man didst send Thy Son into the world, to bring back the wandering sheep, turn not away Thy Face from

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us when we approach this Thy tremendous and unbloody Sacrifice; for we trust not to our righteousness, but to Thy gracious compassion, whereby Thou dost redeem our race.

⁴
O LORD God our Master, reject me not, though defiled by a multitude of sins, for behold, I approach to this Thy divine and heavenly Mystery;

Not as one worthy, but looking only to Thy goodness, I lift up my voice unto Thee.

O God, be merciful to me a sinner. I have sinned against heaven and before Thee, and I am not worthy to look upon this Thy holy and spiritual Table, whereon Thine only begotten Son our Lord Jesus Christ is mystically set forth as a Sacrifice for me a sinner, who am stained with every defilement.

IV.—LITURGY OF ST BASIL

O GOD, the God of salvation, teach us to render worthy thanks to Thee for the benefits which Thou hast done and doest towards us. Do Thou, O God, Who hast imparted these Gifts, cleanse us from every pollution both of flesh and spirit, and teach us to accomplish perfect holiness in Thy fear; that we, with the pure witness of our conscience receiving a portion of Thy hallowed Gifts, may be united to the holy Body and Blood of Thy Christ; and receiving them worthily, may have Christ dwelling in our hearts, and may become a temple of Thy Holy Ghost. Yea, O our God; and let none of us become

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guilty of these Thy tremendous and heavenly Mysteries; nor infirm in spirit or body, from an unworthy participation of them; but vouchsafe to us, till our last breath, worthily to receive the portion of Thy hallowed Gifts for a viaticum of eternal life, for an acceptable defence at Thy terrible tribunal; that we, with all Thy Saints who have pleased Thee from the beginning of the world, may become partakers of the eternal blessings which Thou hast promised to them that love Thee, O Lord.

V.—MOZARABIC LITURGY

REMOVE from us, O Lord, we beseech Thee, all our iniquities, and the spirit of haughtiness and pride which Thou resistest; and fill us with the spirit of fear, and give us a humble and contrite heart, which Thou wilt not despise; that we may merit to enter with pure minds into the Holy of Holies; through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee and the Holy Ghost ever one God, world without end.
Amen.

VI.—LITURGY OF ST CHRYSOSTOM

I**T**O Thee we commend our whole life, and our hope, O Master, lover of man, and implore, beseech, and supplicate Thee; — Deign that we may partake of Thy heavenly and terrible Mysteries at this sacred and spiritual Table, with a pure conscience, unto remission of sins, unto the pardon of our transgressions, communion of the Holy Spirit, inheritance of the Kingdom of the heavens, and boldness towards Thee, not unto judgment, nor unto condemnation.

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²
HEAR us, O Lord Jesus Christ our God, out of Thy holy dwelling-place, and from the throne of the glory of Thy kingdom; come and sanctify us, Thou that sittest above with the Father, and art here invisibly present with us; and by Thy mighty Hand make us, and all Thy people, worthy to partake of Thy spotless Body and precious Blood.

VII.—OFFICE FOR THE COMMUNION OF THE SICK (GREEK RITE)

LORD, I know that I am not worthy that Thou shouldst enter under my roof, into the house of my soul, which is all waste and in ruins, and Thou hast in me no worthy place whereon to lay Thy head.

But since Thou wilt be with me, I come to Thee, trusting in Thy kindness.

Command me to open the doors of my unworthy mouth, and I shall be satisfied with Thee, the only One; enter into me, and cleanse me from every bodily and spiritual defilement; be my Helper and Advocate, and make me worthy to stand at Thy right Hand,

Through the prayers and intercessions of our all-spotless Lady, Mother of God and ever-Virgin Mary, and all the Saints, who have always been well-pleasing unto Thee; for Thou art to be praised for ever. *Amen.*

VIII.—LITURGY OF ST MARK (Coptic MS.)

O THOU who didst open the eyes of the blind, open the eyes of our hearts, so as to drive from us all the darkness of wickedness and vice, the very semblance

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of defilement; that we may raise up our eyes on high towards the beauty of Thy holy glory.

And in like manner as Thou didst cleanse the lips of Thy servant Isaiah the Prophet, when one of the Seraphim took with tongs a coal from the altar and touched him with it, saying; This which thou takest with thy lips, shall do away thine iniquity, and will cleanse away all thy sin—so also vouchsafe unto us wretched sinners, Thy servants, who now partake of the Mysteries, to cleanse our souls, our bodies, our lips, and our hearts; and give us this true and live coal, that gives life to the soul, the body, and the spirit—that is, the holy Body and the precious Blood of thy Christ;

Not for judgment, nor for reproach, nor yet for reproof on account of our transgressions; lest, having partaken of the Mysteries, our unfitness make us answerable for them.

IX.—LITURGY OF THE ABYSSINIAN JACOBITES

O LORD, it in no wise becometh Thee to come under the roof of my polluted house, for I have provoked Thee and stirred Thee to anger, have done evil in Thy sight, and have polluted my soul and my body, and have done no good deed at all.

But for the sake of Thy becoming man for my salvation, for the sake of Thy precious Cross and Thy life-giving death and resurrection on the third day, I pray Thee and beseech Thee that Thou wouldest purge me from all guilt, and curse, and sin; and when I have received Thy holy Mystery let it not be unto me for judgment, nor for condemnation, but have mercy upon

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me, and be propitious unto me in the abundance of Thy mercy, and grant me remission of my sins and life for my soul; through the prayers of our Lady Mary, and of John Baptist, and for the sake of all the saints and martyrs, world without end.

X.—ARMENIAN LITURGY

I

O LORD our God, who hast called us Christians from the name of Thine Only-Begotten Son, who hast given unto us baptism, a spiritual laver, for the remission of sins, and vouchsafed unto us to be partakers of the most holy Body and Blood of thine Only-begotten Son; we now beseech Thee, O Lord, that we may receive this holy Mystery to the remission of our sins, and we give thanks and glory unto Thee, together with the Son and the Holy Ghost, now and for ever, and world without end. *Amen.*

2

LET us eat in holiness of the holy and most pure Body and Blood of Our Lord and Saviour Jesus Christ, who, having descended from heaven, is distributed amongst us. Lo, He is the Life, the Hope, the Resurrection, the Cleansing, and the Remission of sins.

Sing unto the Lord our God, sing a psalm to our immortal, heavenly King, who sitteth on the chariot of the Cherubim.

Sing a Psalm unto the Lord our God, O ye Choirs! sing unto Him spiritual songs with a sweet voice; for blessing in Psalms, Alleluia, and spiritual melody are fitting for Him.

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Ye his ministers, sing Psalms with melody, and praise the Lord in the heavens.

Christ is brought and distributed in the midst of us, Alleluia.

He gives us His Body for our food, and bedews us with His holy Blood, Alleluia.

Come near unto the Lord, and receive light, Alleluia.

Taste and see how good the Lord is, Alleluia.

Bless the Lord in the heavens, Alleluia.

Bless Him in the highest, Alleluia.

Bless Him all ye His Angels, Alleluia.

Bless Him all ye His Powers, Alleluia.

3

WHAT blessing or what thanksgiving can we offer for this Bread and Cup?

Thee only, Jesus, do we bless, together with the Father, and the Most Holy Spirit, now and for ever. *Amen.*

4

HOLY Father, who hast called us by the Name of Thy Only-Begotten Son, and hast enlightened us by the baptism of the spiritual laver, grant unto us to partake of this holy Mystery for the remission of sins; and imprint in us the grace of Thy Holy Spirit, as Thou didst in the Holy Apostles; who when they had received Him, became the purifiers of the world. And now, O Lord and good Father, take away the cloud of our sins, and make us, by participating in this, to become partakers with Thy Disciples, in Thy last Supper.

Look not upon our unworthiness, and take not away from us the grace of Thy Spirit, but through Thine

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infinite love for mankind, grant that this may be for the purification and remission of our sins, as our Lord Jesus Christ promised, when He said; *Whoso eateth My Flesh, and drinketh My Blood, shall live for ever.* Make this to be now a purification for us, that he who eats and drinks of this may bless and glorify the Father, and the Son, and the Holy Ghost; now and for ever, world without end. *Amen.*

XI.—FROM THE OFFICE OF PREPARATION FOR HOLY COMMUNION ACCORDING TO THE GREEK RITE

¹
O CHRIST, grant that I may now, without condemnation, become a partaker of Thy heavenly, terrible, and holy Mysteries, and of Thy divine and mystical Supper, O God, my Saviour.

Seeking refuge in Thy loving-kindness, O Blessed One, I cry to Thee with fear, Abide in me, O Saviour, and let me also, as Thou didst say, abide in Thee; for, lo! trusting in Thy mercy, I eat Thy Body and I drink Thy Blood.

I tremble in taking this fire lest I should be consumed as wax or as grass. O fearful mystery! O the loving-kindness of God! How is it that I, being but dust, partake of the divine Body and Blood, and am made incorruptible?

²
O LORD, born of the Virgin, take not account of my transgressions, and cleanse my heart, making it a temple for Thy most pure Body and Blood, and drive me not away from Thy presence, O Thou who showest mercy without measure.

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How shall I, unworthy, dare to partake of Thy Holy Sacrament? If with the worthy I venture to approach Thee, my garment will denounce me, for it is not a wedding one, and I shall call forth the condemnation of my most sinful soul. O Lord, do Thou cleanse the impurity of my soul and save me, for Thou lovest mankind.

To Our Lady

³
ON account of the great multitude of my transgressions, I come to thee, O Mother of God, asking for salvation. Visit thou my ailing soul, and beseech thy Son and our God to grant me remission of the sins I have committed, O Thou most Blessed One.

Prayer of St Basil the Great (I)

⁴
OLORD JESUS CHRIST our God, Source of life and immortality, Creator of all things visible and invisible, co-eternal Son with the everlasting Father, who, out of Thy great loving-kindness, didst become incarnate, and wast crucified for us ungrateful and thankless ones, and hast renewed with Thine own Blood our nature corrupted by sin; do Thou Thyself, immortal King, accept the repentance of Thy sinful servant, incline Thine ear towards me, and hearken unto my supplications. For I have sinned, O Lord, I have sinned against heaven and against Thee, and I am not worthy to raise mine eyes to the height of Thy glory; I have also angered Thy goodness by transgressing Thy commandments and by not obeying Thine ordinances. But Thou, O Lord, who art long-suffering

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and of great mercy, hast not given me over to perish in my sins, always awaiting my conversion. For Thou hast said by Thy Prophets, O Thou Lover of mankind, that Thou hast not pleasure in the death of a sinner, but rather that he should repent and live. Thou willest not, O Lord, that the works of Thy hands should be lost, neither delightest Thou in the perdition of men, but desirest that all should be saved and come to the knowledge of the truth. Therefore even I, although unworthy of heaven, or yet of earth and of this temporal life, having submitted my whole self to sin and made myself a slave of pleasure, defiling Thine image, being still Thy creature and Thy handiwork, despair not of salvation, reprobate as I am; and, emboldened by Thine immeasurable compassion, I come unto Thee. Receive me then, even me, O Lord who lovest mankind, like the adulteress, like the thief, like the publican, like the prodigal, and take away the heavy load of my sins, O Thou who takest away the sins of the world, who healest the infirmities of men, who callest unto Thyself the weary and the burdened and givest them rest, who camest not to call the righteous but sinners to repentance. And do Thou cleanse me from every defilement of the flesh and of the spirit, and teach me to make perfect holiness in the fear of Thee, that, in the pure testimony of my conscience, receiving my portion of Thy holy things, I may be united with Thy holy Body and Blood, and have Thee to dwell and to remain within me, with the Father and The Holy Spirit. Yea, O Lord Jesus Christ my God, grant that the communion of Thy holy and life-giving Mysteries may not be to my condemnation, neither let me communicate of them unworthily on account of the ailings of my soul and

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body ; but grant me unto the last breath of my life to partake worthily of my share of Thy holy things, to the fellowship of the Holy Spirit, as a provision for life eternal, and for a favourable answer at Thy terrible judgment-seat ; that I, even I, may also become with Thine elect a partaker of Thine incorruptible blessings, which Thou hast prepared for them that love Thee, O Lord, in whom Thou art glorified to ages. *Amen.*

Prayer of our Father in the Saints, John Chrysostom (I)

5

I KNOW, O Lord my God, that I am not worthy nor sufficient that Thou shouldest come under the roof of my soul's habitation, for it is all deserted and in ruins, and Thou hast not in me where worthily to lay Thy head. But as from the height of Thy glory Thou didst humble Thyself for us, bear now also with my lowliness ; and as Thou didst deign to lay Thyself down in a manger in a cave, so deign now also to enter into the manger of my sinful soul and defiled body ; and as Thou didst not refuse to enter into the house of Simon the leper and to sup there with sinners, so also deign to enter into the habitation of my humble soul, leprous and sinful ; and as Thou didst not reject the sinful woman who approached and touched Thee, so also have pity on me, a sinner, coming to Thee and touching Thee. And grant that I may partake of Thy precious Body and Blood to the sanctification, enlightenment and strengthening of my humble soul and body, to the alleviation of the burden of my many sins, to my preservation from all the snares of the devil, to victory over my sinful and evil habits, to the mortification of my passions, to the fulfilment of Thy commandments,

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to the increase of Thy divine grace, and to the inheritance of Thy kingdom. For it is not in lightness of heart, O Christ my God, that I venture to approach Thee, but trusting in Thine infinite goodness, and in the fear that being drawn afar from Thee I may become the prey of our spiritual enemy. Therefore do I pray unto Thee, O Lord, who alone art holy, that Thou wouldst sanctify my soul and body, my heart and mind, and, renewing me entirely, wouldst implant in my members the fear of Thee. And be Thou my Help and Guide, governing my life in the ways of peace, and making me worthy to obtain with Thy Saints a place at Thy right hand, through the prayers and supplications of Thy most pure Mother, of Thy Angelic Ministers and Powers, and of all Thy Saints who from ages have found favour before Thee.
Amen.

Prayer of St Simeon the Meditative

6

O ONLY pure and all-holy Lord, who, through immeasurable compassion for man, didst take upon Thyself the whole burden of our mortality in Thy miraculous conception by the operation of the Holy Spirit and by the good-will of the Eternal Father; Thyself, O Jesus Christ, the Wisdom, the Peace, and the Power of God, who didst deign to take upon Thyself Thy life-giving and saving passion, the cross, the nails, the spear and death itself; deaden, I beseech Thee, my bodily passions which destroy my soul. O Thou who by Thy burial didst vanquish the kingdom of hell, bury my evil imaginations in good thoughts, and disperse within me the spirits of evil. O Thou who in Thy life-giving resurrec-

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tion on the third day didst raise again our fallen forefather Adam, raise me who am dead in sin, and give me the means of repentance. O Thou who didst in Thy glorious ascension deify the flesh that Thou hadst taken upon Thee, and didst honour it by a seat at the right hand of God, enable me by partaking of Thy holy Sacrament to obtain a place on Thy right hand with Thy redeemed. O Thou who by the descent of the Holy Ghost, the Paraclete, didst render Thy holy disciples worthy vessels, do Thou render me also a receptacle for His habitation. O Thou who shalt come again to judge the world, call me also to meet Thee, my Creator and Judge, in heaven with all Thy Saints, that I may for ever praise and glorify Thee, with Thine eternal Father, and Thy most holy, and good, and life-giving Spirit, now and ever, and to ages of ages. *Amen.*

Another Prayer of the same Saint

7

O CHRIST my God, as though I were standing before Thy terrible and impartial judgment-seat, awaiting my sentence and rendering an account of mine evil deeds, so, even at this present hour before the day of my judgment has yet come, I stand before Thy holy Altar, before Thy terrible and holy Angels, and, bowed down by my conscience, I bring before Thee my evil and wicked doings, and confess and reveal them. O Lord, look down on my humility, and forgive all my sins. See, my transgressions number more than the hairs of my head. What evil have I not done? What sin have I not committed? What wickedness have I not imagined in my soul? Have I not sinned indeed by pride, boasting,

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slander, idle speech, improper laughter, intemperance, hatred, envy, avarice, self-love, ambition, falsehood? Have I not defiled all my senses, all my members, and have I not been a ready agent of Satan? I know well, O Lord, that mine iniquities have gone over my head; but I also know that the multitude of Thy bounties is without measure, and the mercy of Thy great goodness is unspeakable, and there is no sin that can overcome Thy loving-kindness. Therefore, O most wonderful King, O most good Lord, do Thou show Thy mercies in me, a sinner; manifest in me the power of Thy goodness and the might of Thy loving-kindness, and receive me who now turn to Thee. Accept me as Thou didst accept the prodigal, the thief, and the sinful woman. Accept me, though in word and in deed, by my evil passions and unreasonable imaginations, I have sinned without measure against Thee. And as at the eleventh hour Thou didst receive them that came unto Thee, though nothing worthy had they done, so also receive me, a sinner; for greatly have I sinned, and am defiled, and I have grieved Thy Holy Spirit, and offended Thy loving-kindness in word, in deed, and in thought, by night and by day, openly and secretly, wittingly and unwittingly; and full well I know that Thou wilt show unto me my sins such as I have committed them, and that Thou wilt demand an account from me of that wherein I have offended without excuse. But, O Lord, O Lord, rebuke me not in Thy righteous wrath, neither chastise me in Thy exceeding displeasure. Have mercy upon me, O Lord, for though I am weak, I am also Thy creature. Thou, O Lord, hast established Thy fear in me, and yet I have done evil in Thy sight. Against

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Thee, Thee only, have I sinned, but, I beseech Thee, enter not into judgment with Thy servant. For if, O Lord, Thou wilt be extreme to mark what is done amiss, O Lord, who shall abide before Thee? I shall not, for I am but an abyss of evil, and am neither worthy nor sufficient to look up and behold the height of heaven, on account of the multitude of my sins. For what sins have I not committed? What evil hath not possessed me? Every sin have I committed, every uncleanness have I taken into my soul, and I have been unprofitable before Thee and before men. Oh! who will raise me who am fallen into such great and dire sins? O Lord my God, I have put my trust in Thee. If there is any hope of salvation for me, if Thy loving mercy can overcome the multitude of my transgressions, be Thou my Saviour, and according to Thy goodness and mercy, loose, remit and forgive all wherein I have sinned; for my soul is full of trouble, and there is no hope of salvation in me. Have mercy upon me, O God, according to Thy loving-kindness; deal not with me according to my sins; but turn, preserve, and deliver my soul from the evils besetting it, and from all its wicked undertakings. Save me for Thy mercy's sake, that where sin abounded Thy grace may still more abound; and I will glorify Thee always, all the days of my life. For Thou art the God of the penitent, and the Saviour of sinners, and to Thee we ascribe glory, with Thine eternal Father, and Thy most holy, and good, and life-giving Spirit, now and ever, and to ages of ages. *Amen.*

Preparation for Holy Communion

Prayer of St John Damascene (I)

8

O LORD JESUS CHRIST our God, who alone hast power to remit the sins of men; do Thou, the all-good and all-merciful, remit the sins that I have committed wilfully, or in ignorance, and enable me, without condemnation, to receive Thy divine, glorious, most pure and life-giving Mysteries, not to judgment, not to punishment, not to increase of sin, but to purification and sanctification, to a closer communion with the kingdom and the life to come, as a bulwark and a help to my soul, to the turning away from evil, and to the blotting out of my many sins. For Thou art the God of mercy and bounties, and Thou lovest mankind; and to Thee we ascribe glory, with the Father and the Holy Spirit, now and ever, and to ages of ages. *Amen.*

Prayer of St Basil the Great (II)

9

I KNOW, O Lord, that I receive without the worthiness that is due Thy most pure Body and Thy precious Blood; that I am guilty, O Lord, and that I eat and drink to my own condemnation, not discerning the Body and Blood of Christ my God; but, trusting in Thy mercy, I come unto Thee who hast said: *He that eateth My Flesh and drinketh My Blood shall abide in Me and I in him.* Have compassion upon me therefore, O Lord, and make not an example of me, Thy sinful servant; but do with me according to Thy great mercy, and grant that these holy things may rather operate in me to the healing, purifying, enlightening, guarding, saving and sanctifying of my soul and body, to the overthrow of every imagina-

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tion, evil action, or work of the devil, to loving and acknowledging Thee, to the amendment and steadfastness of my life, to the increase of virtue, to the keeping of Thy commandments, to the fellowship of the Holy Spirit, to the hope of eternal life, and to be an acceptable defence before Thine awful judgment-seat. *Amen.*

Prayer of St John Chrysostom (II)

10

O GOD, loose, remit and forgive my sins against Thee, whether in word, in deed, or in thought, willingly or unwillingly, knowingly or unknowingly committed, forgive them all; for Thou art good and lovest mankind. And, through the prayers of Thy most holy Mother, of Thy heavenly Servants and holy Powers, and of all the Saints who have found favour in Thy sight, enable me to receive without condemnation Thy holy and immaculate Body and Thy precious Blood, to the healing of my soul and body, and to the driving away of all evil imaginations; for Thine is the kingdom, the power, and the glory, Father, Son, and Holy Ghost, now and ever, and to ages of ages. *Amen.*

Another of St Chrysostom (III)

11

O LORD my God, I am not worthy that Thou shouldst enter the habitation of my soul; but as Thou willest, according to Thy loving-kindness, to dwell in me, I venture to approach Thee. Thou biddest me open the gates of my soul, which Thou alone hast made, that Thou mayest enter therein with Thy

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wonted loving-kindness, that Thou mayest enter and enlighten my darkened mind. I believe Thou wilt do this, for Thou didst not cast away the sinful woman coming to Thee in tears, nor didst Thou reject the penitent publican, nor the thief on the cross who acknowledged Thy kingdom, nor didst Thou leave the repentant persecutor to himself, but didst number all them that came to Thee in repentance among Thy friends, O Thou that alone art blessed, always, now, and to everlasting ages. *Amen.*

Another Prayer of St Chrysostom (IV)

12

O LORD JESUS CHRIST my God, loose, remit, cleanse and forgive in me, Thine unworthy and miserable servant, all my sins, iniquities, and errors, as often as I have sinned against Thee from my youth up to the present day and hour, whether wittingly or in ignorance, whether in word or deed, in thought or imagination, or in any of my senses. And, through the prayers of Thy pure Mother, the blessed ever-virgin Mary, my sure hope and protection, enable me without condemnation to partake of Thy holy, immortal, life-giving, and terrible Mysteries, unto the remission of sins and life everlasting, unto the sanctification, enlightenment, strength and health of my soul and body, and to the complete overthrow and destruction of my evil thoughts, prejudices and imaginations; for Thine is the kingdom, the power, and the glory, the honour and the worship, with the Father and the Holy Ghost, now and ever, and to ages of ages. *Amen.*

Preparation for Holy Communion

Prayer of St John Damascene (II)

¹³

I STAND before the gates of Thy temple, and yet do my grievous thoughts not leave me. But Thou, O Christ my God, who didst justify the publican, didst have mercy upon the Canaanite, and didst open the gates of paradise to the thief on the cross; open unto me Thy fount of compassionate mercy, and receive me coming unto Thee and touching Thee like the sinful woman and like the sick woman; for she touched but the hem of Thy garment, and was healed, and the other embracing Thy feet received forgiveness of her sins. But I, a miserable sinner, that dare to partake of Thy precious Body, let me not be consumed; but receive me like unto them, and enlighten my spiritual senses, destroying my sinful errors, through the prayers of Thy holy Mother and of the heavenly Hosts; for blessed art Thou to ages of ages. *Amen.*

Prayer of St John Chrysostom (V)

¹⁴

I BELIEVE, Lord, and confess that Thou art truly Christ the Son of the living God, who camest on earth to save sinners of whom I am chief, and I believe that this is Thy most pure Body, and this Thy most precious Blood. I therefore pray Thee have mercy upon me, and forgive me my sins voluntary and involuntary, in word and in deed, knowingly and unknowingly committed; and vouchsafe unto me to partake without condemnation of Thy most pure Mysteries, to the remission of sins and to life everlasting. *Amen.*

Preparation for Holy Communion

On approaching to communicate say the following lines of St Simeon :—

15

BEHOLD, I approach the Divine Communion ;
My Creator, consume me not in the partaking
of it,

For Thou art a consuming fire to the unworthy ;
Purify me now from every stain.

Then

OF Thy mysterious Supper to-day, O Son of God,
accept me as a partaker, for I will not reveal Thy
Mysteries to Thine enemies, nor give Thee a kiss like
Judas, but as the thief I will confess Thee : *Remember
me, O Lord, in Thy Kingdom.*

16

INTO the brilliant company of Thy Saints how shall
I, unworthy and sinful, enter ? If I dare to enter into
the bridechamber, my garment will put me to shame,
for it is not a wedding one, and I shall be bound hand
and foot and cast out by Thine Angels. Purify, Lord, my
polluted soul, and save me in Thy loving-kindness.

17

MASTER, Lover of men, Lord Jesus Christ, my God,
grant that I may not partake of these Thy Holy
Mysteries to my condemnation because of my unworthi-
ness, but to the purification and sanctification of my soul
and body, and as an earnest of Thine everlasting life and
kingdom.

For it is good for me to cleave unto my God, placing
in the Lord the hope of my salvation.

And again, "Of Thy mysterious Supper," etc.

Part II

ORDINARY AND CANON OF THE MASS

THE ASPERGES

The *Asperges*, or sprinkling with Holy Water, is performed every Sunday, immediately before High Mass, except when the Bishop celebrates pontifically.

The Priest who is about to celebrate the Mass first blesses the Holy Water, and then enters the Sanctuary vested in his alb and stole (and sometimes in a cope also), accompanied by an Acolyte bearing the vessel of Holy Water (at High Mass he is accompanied also by the Deacon and Subdeacon). Arriving at the foot of the Altar, the Priest, while intoning the following Anthem, sprinkles the Altar three times; then himself, and afterwards his assistants. Then going down into the Church, he sprinkles the congregation.

ASPERGES me, Domine,
hyssopo, et mundabor;
lavabis me, et super nivem
dealbabor.

*Ps. Miserere mei, Deus,
secundum magnam misericordiam tuam.*

V. Gloria Patri, etc.

Ant. Asperges me, etc.

THOU shalt sprinkle
me, O Lord, with
hyssop, and I shall be
cleansed; Thou shalt wash
me, and I shall be made
whiter than snow.

*Ps. Have mercy on me,
O God, according to Thy
great mercy.*

V. Glory be to the Father, etc.

*Ant. Thou shalt sprinkle
me, etc.*

Ordinary and Canon of the Mass

The Priest, being returned to the foot of the Altar, says

OSTENDE nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

SHOW us Thy mercy, O Lord.

R. And grant us Thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray

EXAUDI nos, Domine sancte, Pater omnipotens, aeterne Deus; et mittere digneris sanctum Angelum tuum de coelis, qui custodiat, foveat, protegat, visitet, atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum. *Amen.*

HEAR us, O Holy Lord, Father Almighty, Everlasting God; and vouchsafe to send Thy holy Angel from Heaven, to guard, cherish, protect, visit, and defend all those that are assembled together in this house. Through Christ our Lord. *Amen.*

From Easter to Whitsunday inclusively, instead of the foregoing Anthem, the following is sung, and Alleluia is added to the *V.* (*Ostende nobis*), and also to its *R.* (*Et salutare*).

VIDI aquam egredientem de templo a latere dextro, Alleluia; et

I SAW water flowing from the right side of the temple, Alleluia; and

Ordinary and Canon of the Mass

omnes ad quos pervenit
aqua ista salvi facti sunt,
et dicent, Alleluia, alle-
luia.

Confitemini Domino,
quoniam bonus; quoniam
in saeculum misericordia
ejus. Gloria Patri, etc.

all unto whom that water
came were saved, and they
shall say, Alleluia, alle-
luia.

O praise the Lord, for
He is good; for His mercy
endureth for ever. Glory
be to the Father, etc.

The Antiphon *Vidi aquam* is repeated

THE ORDINARY OF THE HOLY MASS

[*N.B.*—At Low Mass the parts within brackets are to be passed over]

The Priest, standing at the foot of the Altar, and making the usual reverence, signs himself with the sign of the Cross from the forehead to the breast, and says in an audible voice: *

IN nomine Patris, † et
Filií, et Spiritus Sancti.
Amen.

IN the name of the
Father, † and of the
Son, and of the Holy
Ghost. *Amen.*

Then, joining his hands before his breast, he begins the Antiphon:

V. Introibo ad altare Dei.

*V. I will go in unto the
Altar of God.*

*R. Ad Deum, qui lætifi-
cat juventutem meam.*

*R. Unto God, who giveth
joy to my youth.*

* At the beginning of High Mass, when the Priest commences at the foot of the Altar, the choir sings the *Kyrie eleison*, etc. (usually the *Introit* is sung first), which lasts until the *Gloria in excelsis*. Those parts of the service which are sung by the choir are also said in a low voice by the Priest.

Ordinary and Canon of the Mass

[In Masses for the Dead, and in those of the Season from Passion Sunday till Holy Saturday exclusively, the following Psalm is omitted]

Psalm 42

JUDICA me, Deus, et discerne causam meam de gente non sancta; ab homine iniquo et doloso erue me.

M. Quia tu es, Deus, fortitudo mea, quare me repulisti? et quare tristis incedo dum affligit me inimicus?

S. Emitte lucem tuam et veritatem tuam; ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

M. Et introibo ad altare Dei; ad Deum, qui laetificat juventutem meam.

S. Confitebor tibi in ci-thara, Deus, Deus meus; quare tristis es, anima mea? et quare conturbas me?

M. Spera in Deo, quoniam adhuc confitebor illi; salutare vultus mei, et Deus meus.

JUDGE me, O God, and distinguish my cause from the nation that is not holy; deliver me from the unjust and deceitful man.

R. For Thou, O God, art my strength; why hast Thou cast me off? and why go I sorrowful whilst the enemy afflicteth me?

P. Send forth Thy light and Thy truth; they have led me and brought me unto Thy holy hill, and into Thy tabernacles.

R. And I will go in unto the Altar of God; unto God, who giveth joy to my youth.

P. I will praise Thee upon the harp, O God, my God; why art thou sad, O my soul? and why dost thou disquiet me?

R. Hope thou in God, for I will yet praise Him; who is the salvation of my countenance, and my God.

Ordinary and Canon of the Mass

*S. Gloria Patri, et Filio,
et Spiritui Sancto,*

*M. Sicut erat in principio, et nunc, et semper,
et in saecula saeculorum.
Amen.*

*V. Introibo ad altare
Dei.*

*R. Ad Deum, qui laetificat
juventutem meam.*

*V. Adjutorium nostrum
in nomine Domini.*

*R. Qui fecit coelum et
terram.*

*P. Glory be to the Father,
and to the Son, and
to the Holy Ghost.*

*R. As it was in the beginning,
is now, and ever shall be,
world without end. Amen.*

*V. I will go in unto the
Altar of God.*

*R. Unto God, who giveth
joy to my youth.*

*V. Our help is in the
name of the Lord.*

*R. Who hath made
heaven and earth.*

Then, joining his hands and humbly bowing down he says the *Confiteor*, as below, only substituting *et vobis fratres*, and *et vos fratres*, for *et tibi pater*, and *et te pater*.

S. Confiteor Deo omnipotenti, etc.

*M. Misereatur tui omnipotens Deus, et dimissis
peccatis tuis, perducatur te
ad vitam aeternam.*

S. Amen.

*P. I confess to Almighty
God, etc.*

*R. May Almighty God
have mercy upon thee, and
forgive thee thy sins, and
bring thee unto life everlasting.*

P. Amen.

Ordinary and Canon of the Mass

The server then recites the *Confiteor*, as follows :—

M. Confiteor Deo Omnipotenti, Beatae Mariae semper Virgini, Beato Michaeli Archangelo, Beato Joanni Baptistae, Sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi pater; quia peccavi nimis cogitatione, verbo, et opere; mea culpa, mea culpa, mea maxima culpa. Ideo precor Beatam Mariam semper Virginem, Beatum Michaellem Archangelum, Beatum Joannem Baptistam, Sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te pater, orare pro me ad Dominum Deum nostrum.

R. I confess to Almighty God, to Blessed Mary ever a Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you father, that I have sinned exceedingly in thought, word, and deed; through my fault, through my fault, through my most grievous fault. Therefore I beseech Blessed Mary ever a Virgin, Blessed Michael the Archangel, Blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you father, to pray to the Lord our God for me.

Then the Priest, with his hands joined, gives the Absolution, saying :

MISEREATUR vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam aeternam.

M. Amen.

MAY Almighty God have mercy upon you, and forgive you your sins, and bring you unto life everlasting.

R. Amen.

Ordinary and Canon of the Mass

Signing himself with the sign of the Cross, he says :

INDULGENTIAM ⁊
absolutionem, et re-
missionem peccatorum
nostrorum tribuat nobis
omnipotens et misericors
Dominus.

M. Amen.

MAY the Almighty
and merciful Lord
grant us pardon, ⁊ absolu-
tion, and remission of our
sins.

R. Amen.

Then, bowing down, he proceeds :

*V. Deus, tu conversus
vivificabis nos.*

*R. Et plebs tua laetabitur
in te.*

*V. Ostende nobis, Do-
mine misericordiam tuam.*

*R. Et salutare tuum da
nobis.*

*V. Domine, exaudi ora-
tionem meam.*

*R. Et clamor meus ad
te veniat.*

V. Dominus vobiscum.

R. Et cum spiritu tuo.

*V. Thou shalt turn again,
O God, and quicken us.*

*R. And Thy people shall
rejoice in Thee.*

*V. Show us Thy mercy,
O Lord.*

*R. And grant us Thy
salvation.*

*V. O Lord, hear my
prayer.*

*R. And let my cry come
unto Thee.*

V. The Lord be with you.

R. And with thy spirit.

The Priest then, extending and afterwards joining his hands, says :

Oremus.

Let us pray.

Ordinary and Canon of the Mass

Then, going up to the Altar, he says inaudibly :

AUFER a nobis, quæsumus, Domine, iniquitates nostras; ut ad Sancta Sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum.
Amen.

TAKE away from us our iniquities, we beseech Thee, O Lord; that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ our Lord.
Amen.

Bowing down over the Altar, he kisses it and says :

ORAMUS te, Domine, per merita Sanctorum tuorum quorum reliquiae hic sunt, et omnium Sanctorum, ut indulgere digneris omnia peccata mea. *Amen.*

WE beseech Thee, O Lord, by the merits of Thy Saints whose relics are here, and of all the Saints, that Thou wouldst vouchsafe to forgive me all my sins. *Amen.*

[At High Mass the Altar is here incensed]

Then the Priest, signing himself with the sign of the Cross, reads

THE INTROIT FOR THE DAY

during which one of the following may be read :—

BLESSED be the Holy Trinity and Undivided Unity; we will give praise to Him, because He hath shown His mercy unto us.

O Lord, our Lord, how admirable is Thy name in the whole earth!

Glory be to the Father, who hath created us.

Glory be to the Son, who hath redeemed us.

Ordinary and Canon of the Mass

Glory be to the Holy Ghost, who hath sanctified us,
Glory be to the Holy and Undivided Trinity, one God,
world without end. *Amen.*

Or on a Saint's Day :

The Just shall flourish like the palm-tree ; he shall grow
up like a cedar of Libanus ; they that are planted in the
house of the Lord shall flourish in the courts of the house
of our God.

It is good to give praise unto the Lord ; and to sing
unto Thy name, O Thou Most High.

The *Kyrie eleison* is then said :

KYRIE eleison,
M. Kyrie eleison,
S. Kyrie eleison,
M. Christe eleison,
S. Christe eleison,
M. Christe eleison,
S. Kyrie eleison,
M. Kyrie eleison,
S. Kyrie eleison.

LORD, have mercy,
R. Lord, have mercy,
P. Lord, have mercy,
R. Christ, have mercy,
P. Christ, have mercy,
R. Christ, have mercy,
P. Lord, have mercy,
R. Lord, have mercy,
P. Lord, have mercy.

Afterwards, standing at the middle of the Altar, extending and then
joining his hands, and slightly bowing, he says (when it is to
be said *) the *Gloria in excelsis*.

[At High Mass the choir sings the *Gloria*, and the officiating clergy
wait until its conclusion]

GLORIA in excelsis Deo ; **G**LORY be to God on
et in terra pax homi- high, and on earth
nibus bonae voluntatis. Lau- peace to men of good will.

* The *Gloria* is omitted in Masses of the Season during Lent and
Advent, and in Masses for the Dead.

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damus te; benedicimus te; adoramus te; glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex coelestis, Deus pater omnipotens. Domine Fili unigenite, Jesu Christe; Domine Deus, Agnus Dei, Filius Patris qui tollis peccata mundi, miserere nobis; qui tollis peccata mundi, suscipe deprecationem nostram; qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus; tu solus Dominus; tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris.

Amen.

We praise Thee; we bless Thee; we worship Thee; we glorify Thee. We give Thee thanks for Thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us; Thou who takest away the sins of the world, receive our prayer; Thou who sittest at the right hand of the Father, have mercy on us. For Thou only art holy; Thou only art the Lord; Thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

The Priest kisses the Altar, and, turning to the people, says:

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. The Lord be with you.

R. And with thy spirit.

Ordinary and Canon of the Mass

Then follow the Collect and other prayers, if prescribed; at the end of the first and last of which the acolyte answers, *Amen*.

The Collects vary with the season.* Any of the following may be used instead:—

O GOD, the Protector of all that hope in Thee, without whom nothing is strong, nothing is holy, multiply upon us Thy mercy; that, Thou being our Ruler and Guide, we may so pass through temporal blessings that we finally lose not those which are eternal. Through our Lord Jesus Christ, etc. *Amen*.

DEFEND us, O Lord, we beseech Thee, from all dangers both of soul and body; and, by the intercession of the glorious and blessed Mary ever Virgin Mother of God, of blessed Joseph, of Thy holy Apostles Peter and Paul, of blessed N. [*here insert the name of your Patron Saint*], and of all Thy Saints, grant us, in Thy mercy, health and peace; that all adversities and errors being done away, Thy Church may serve Thee with a pure and undisturbed devotion.

ALmighty and everlasting God, by whose Spirit the whole body of the Church is sanctified and governed; receive our humble supplications which we offer before Thee for all degrees and orders of men in Thy holy Church, that, by the assistance of Thy grace, they may faithfully serve Thee.

* The same remark applies to the Introit, Epistle, Gradual, Gospel, Offertory, Secret, Preface, Communion, and Post-Communion.

Ordinary and Canon of the Mass

O GOD, the Pastor and Ruler of all the faithful, look down, in Thy mercy, upon Thy servant N. [*here mention the Pope's name*], whom Thou hast appointed to preside over Thy Church; and grant, we beseech Thee, that both by word and example he may edify all those who are under his charge; so that, with the flock entrusted to him, he may arrive at length unto life everlasting. Through our Lord Jesus Christ, etc. *Amen.*

Then the Epistle for the day is read; or the following may be used instead:—

(Philippians iv. 4-9)

REJOICE in the Lord always; again I say, rejoice. Let your moderation be known to all men; the Lord is nigh. Be anxious about nothing; but in everything by prayer and supplication with thanksgiving let your petitions be made known to God. And may the peace of God, which surpasseth all understanding, guard your hearts and minds in Christ Jesus. As to the rest, brethren, whatever things are true, whatever modest, whatever just, whatever holy, whatever amiable, whatever of good report, if there be any virtue, if any praise of discipline, think on these things. The things which ye have both learned and received, and heard and seen in me, these do ye; and the God of peace shall be with you.

After the Epistle is said:

R. Deo gratias.

R. Thanks be to God.

Ordinary and Canon of the Mass

Then the Gradual, Tract, Alleluia, or Sequence, according to the time.

FOR THE GRADUAL *

BE Thou unto me a God, a Protector, and a House of Refuge to save me. In Thee, O God, have I hoped; O Lord, let me never be confounded.

Deal not with us, O Lord, according to our sins which we have committed, nor punish us according to our iniquities.

V. Help us, O God our Saviour; and for the glory of Thy name, O Lord, deliver us, and forgive us our sins for Thy name's sake.

Come, ye children, hearken unto me; I will teach you the fear of the Lord. Come ye to Him and be enlightened; and your faces shall not be confounded. Alleluia, alleluia. O clap your hands, all ye nations; shout unto God with the voice of joy. Alleluia.

Before the Gospel the Priest bows down before the middle of the Altar, and says:

M UNDA cor meum ac labia mea, omni- potens Deus, qui labia Isaiae prophetae calculo mundasti ignito; ita me tua grata miseratione dig- nare mundare, ut sanctum Evangelium tuum digne	C LEANSE my heart and my lips, O Al- mighty God, who didst cleanse the lips of the Pro- phet Isaías with a burn- ing coal; and vouchsafe, through Thy gracious mercy, so to purify me
---	---

* The Choir sings the Gradual while the book is moved to the Gospel side, and the Priest says the prayer *Munda cor meum*, "Cleanse my heart," etc.

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valeam nuntiare. Per
Christum Dominum nos-
trum.

Amen.

Jube Domine benedi-
cere,

that I may worthily pro-
claim Thy holy Gospel.
Through Christ our Lord.
Amen.

Lord, grant Thy bless-
ing.

DOMINUS sit in cor-
de meo et in labiis
meis, ut digne et compe-
tenter annuntiem Evange-
lium suum. *Amen.*

THE Lord be in my
heart and on my
lips, that I may worthily
and fittingly proclaim His
holy Gospel. *Amen.*

Then, going to the Gospel side, he says :

V. Dominus vobiscum.

R. Et cum spiritu tuo.

*V. Sequentia sancti Ev-
angelii secundum N.*

R. Gloria tibi, Domine.

V. The Lord be with you.

R. And with thy spirit.

*V. The continuation of
the holy Gospel according
to N.*

*R. Glory be to Thee, O
Lord.*

Then is read

THE GOSPEL FOR THE DAY

For the Gospel may be read :

(Luke xii. 35-40)

LET your loins be girded round, and lamps burning
in your hands. And be ye like men waiting for
their lord, when he shall return from the wedding ;
that when he cometh, and knocketh, they may open to
him immediately. Happy are those servants whom the
Lord, when He cometh, shall find watching. Truly I say

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to you, that He will gird Himself, and make them recline at table, and will come and serve them. And if He shall come in the second watch, or shall come in the third watch, and so find, happy are those servants. But know this, that if the master of the house did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. Be ye then also ready ; for at what hour ye think not, the Son of Man will come.

After the Gospel is said :

R. Laus tibi, Christe.

R. Praise be to Thee, O Christ.

The Priest says inaudibly :

PER Evangelica dicta
deleantur nostra delicta.

BY the words of the
Gospel may our sins
be blotted out.

[At High Mass, after the Epistle is sung, the Deacon places the Gospel-book on the table of the Altar, and the Celebrant blesses the incense. The Deacon then, kneeling before the Altar with his hands joined, says the *Munda cor meum*, as above. He then takes the book from the Altar, and, kneeling, asks the Celebrant's blessing, saying :

Jube Domne benedicere.

Pray, sir, a blessing.

To which the Celebrant replies in the words of the prayer *Domínus sit in corde*, etc., above, only using the second person instead of the first, and blessing with the sign of the Cross.

The Deacon then proceeds, with attendants bearing incense and lights, to the Gospel side of the Sanctuary, and, standing with hands joined, sings :

Domínus vobiscum, etc.

The Lord be with you,
etc.

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When he sings *Sequentia*, etc., he makes the sign of the Cross upon the book and upon himself; and thereupon incenses the book thrice.

After the Gospel the Subdeacon takes the book to the Celebrant, who kisses it, and is then incensed by the Deacon.]

[Here the Sermon is usually preached]

Then, at the middle of the Altar, extending, elevating, and joining his hands, the Priest says the Nicene Creed (when it is to be said), keeping his hands joined. At the words, *and was incarnate*, he kneels down, and continues kneeling to the words, *was made Man*.

CREDO in unum Deum, Patrem omnipotentem, Factorem coeli et terrae, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia saecula. Deum de Deo; Lumen de Lumine; Deum verum de Deo vero; genitum non factum; consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de coelis, et incarnatus est de Spiritu Sancto, ex Maria Virgine; et homo factus est. [*Hic genuflectitur.*] Crucifixus

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Only-begotten Son of God, born of the Father before all ages. God of God; Light of Light; very God of very God; begotten, not made; being of one substance with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary; and was made Man. [*Here all kneel down.*] He was

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etiam pro nobis; sub Pontio Pilato passus et sepultus est. Et resurrexit tertia die secundum Scripturas; et ascendit in coelum, sedet ad dexteram Patris; et iterum venturus est cum gloria judicare vivos et mortuos; cujus regni non erit finis.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit; qui cum Patre et Filio simul adoratur et conglorificatur; qui locutus est per prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum baptismum in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi saeculi.

Amen.

crucified also for us, suffered under Pontius Pilate, and was buried. The third day He rose again according to the Scriptures; and ascended into Heaven, and sitteth at the right hand of the Father; and He shall come again with glory to judge both the living and the dead; of whose kingdom there shall be no end.

And I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son; who together with the Father and the Son is worshipped and glorified; who spoke by the Prophets. And One Holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I look for the Resurrection of the dead, and the life of the world to come. *Amen.*

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[At High Mass the choir sings the *Credo*, and the clergy sit down until its conclusion]

Then the Celebrant kisses the Altar, and, turning to the people, says :

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

He then reads

THE OFFERTORY FOR THE DAY *

THE Angel of the Lord shall encamp round about them that fear Him, and shall deliver them; O taste and see that the Lord is sweet.

Bless the Lord, O my soul, and forget not all His benefits; and thy youth shall be renewed like the eagle's.

I will extol Thee, O Lord, for Thou hast lifted me up; and hast not made my foes to rejoice over me; O Lord, my God, I have cried unto Thee; and Thou hast healed me.

This being finished, the Priest takes the paten with the Host [if it is High Mass, the Deacon hands the Priest the paten with the Host], and, offering it up, says :

SUSCIPE, sancte Pater, omnipotens, aeternae Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero,

ACCEPT, O Holy Father, Almighty, Everlasting God, this stainless Host, which I, Thine unworthy servant, offer unto Thee, my God, living and

* The choir sings the Offertory, and afterwards some suitable Anthem or Hymn.

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pro innumerabilibus peccatis, et offensionibus, et negligentibus meis, et pro omnibus circumstantibus; sed et pro omnibus fidelibus Christianis, vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam aeternam. *Amen.*

true, for mine innumerable sins, offences, and negligences, and for all here present; as also for all faithful Christians, both living and dead, that it may be profitable for my own and for their salvation unto life eternal. *Amen.*

Then making the sign of the Cross with the paten, he places the Host upon the corporal. The Priest pours wine and water into the chalice, blessing the water before it is mixed, saying:

DEUS, ✠ qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti; da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus, Filius tuus, Dominus noster; qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. *Amen.*

O GOD, ✠ who hast wonderfully framed man's exalted nature, and still more wonderfully restored it; grant us, by the mystic signification of this commingling of water and wine, to become partakers of His Godhead who vouchsafed to become partaker of our manhood, Jesus Christ, Thy son, our Lord; who liveth and reigneth with Thee in the unity of, etc. *Amen.*

[If it is a High Mass, the Deacon ministers the wine, the Sub-deacon the water]

Offering up the Chalice, he says:

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OFFERIMUS tibi, Domine, calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinae Majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat.

Amen.

WE offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency that, in the sight of Thy divine Majesty, it may ascend with the odour of sweetness, for our salvation, and for that of the whole world. *Amen.*

Then making the sign of the Cross with the chalice, and placing it on the corporal, he covers it with the pall.

[At High Mass the Subdeacon here receives the paten, and, wrapping it up in the veil with which his shoulders are covered, he goes and stands behind the Celebrant until towards the end of the Pater Noster.

Bowing down, the Priest says :

IN spiritu humilitatis et in animo contrito, suscipiamur a te, Domine, et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

IN a humble spirit and a contrite heart may we be received by Thee, O Lord ; and let our Sacrifice be so made in Thy sight this day that it may please Thee, O Lord God.

Raising his eyes and stretching out his hands, he says :

VENI, sanctificator, omnipotens, aeterne Deus, et bene ✠ dic hoc sacrificium, tuo sancto nomini preparatum.

COME, O Sanctifier, Almighty, Eternal God, and bless ✠ this Sacrifice set forth to Thy holy name.

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[At High Mass the Celebrant blesses the incense :

PER intercessionem
beatī Michaelis Arch-
angeli, stantis a dextris
altaris incensī, et omnium
electorum suorum, incen-
sum istud dignetur Domi-
nus bene-†dicere, et in
odorem suavitatis accipere.
Per Christum Dominum
nostrum. *Amen.*

BY the intercession of
blessed Michael the
Archangel, standing at the
right hand of the Altar of
Incense, and of all His
elect, may the Lord vouch-
safe to bless † this incense,
and receive it as an odour of
sweetness. Through, etc.
Amen.

He incenses the bread and wine, saying :

INCENSUM istud a te
benedictum ascendat ad
te, Domine, et descendat
super nos misericordia
tua.

MAY this incense
which Thou hast
blessed, O Lord, ascend to
Thee, and may Thy mercy
descend upon us.

Then he incenses the altar, saying :

DIRIGATUR, Domine,
oratio mea sicut in-
censum in conspectu tuo ;
elevatio manuum mea-
rum sacrificium vesperti-
num.

Pone, Domine, custodiam
ori meo, et ostium circum-
stantiae labiis meis.

Ut non declinet cor

LET my prayer, O
Lord, be directed
as incense in Thy sight ;
and the lifting up of my
hands as the evening
sacrifice.

Set a watch, O Lord,
before my mouth, and a
door round about my lips,

That my heart may not

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meum in verba malitiæ, ad excusandas excusationes in peccatis.	incline to evil words, to make excuses in sins.
--	--

Giving the censer to the Deacon, he says :

ACCENDAT in nobis Domínus ignem sui amoris, et flammam aeter- nae caritatis. <i>Amen.</i>	MAY the Lord en- kindle in us the fire of His love, and the flame of everlasting charity. <i>Amen.</i>
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Here the Celebrant is incensed by the Deacon, who next incenses the clergy present in choir and the other Ministers at the Altar.]

The Priest, with his hands joined, goes to the Epistle side of the Altar, where he washes his fingers while he recites the following verses of Ps. 25 :—

LAVABO inter inno- centes manus meas; et circumdabo altare tuum, Domine.	I WILL wash my hands among the innocent; and I will compass Thine altar, O Lord.
--	--

Ut audiam vocem laudis; et enarrem universa mira- bilia tua.	That I may hear the voice of praise, and tell of all Thy wondrous works.
---	---

Domine, dilexi decorem domus tuae, et locum habi- tationis gloriæ tuæ.	O Lord, I have loved the beauty of Thy house, and the place where Thy glory dwelleth.
---	--

Ne perdas cum impiis, Deus, animam meam; et cum viris sanguinum vi- tam meam.	Take not away my soul, O God, with the wicked; nor my life with men of blood.
--	--

In quorum manibus ini-	In whose hands are
-------------------------------	---------------------------

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quitates sunt; dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum; redime me et miserere mei.

Pes meus stetit in directo; in ecclesiis benedicam te, Domine.

* Gloria Patri, etc.

iniquities; their right hand is filled with gifts.

But as for me, I have walked in my innocence; redeem me, and be merciful unto me.

My foot hath stood in the right way; in the churches I will bless Thee, O Lord.

* Glory be to the Father, etc.

Returning, and bowing before the middle of the Altar, with joined hands, he says:

SUSCIPE, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri; et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae, et sanctorum Apostolorum Petri et Pauli, et istorum et omnium Sanctorum; ut illis proficiat ad honorem, nobis autem ad salutem; et illi pro nobis interce-

RECEIVE, O holy Trinity, this Oblation, which we offer unto Thee, in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honour of blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of these and of all Thy Saints; that it may be to their honour and to our salvation; and may they vouchsafe to

* In Masses for the Dead, and in Passion-time, the *Gloria* is omitted.

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dere dignentur in coelis,
quorum memoriam agi-
mus in terris. Per eum-
dem Christum Dominum
nostrum. *Amen.*

intercede for us in heaven,
whose memory we cele-
brate on earth. Through
the same Christ our Lord.
Amen.

Then he kisses the Altar, and having turned himself towards the people, extending and joining his hands, he raises his voice a little, and says :

ORATE, fratres, ut me-
um ac vestrum sac-
rificium acceptabile fiat
apud Deum Patrem omni-
potentem.

PRAY, my brethren,
that my Sacrifice and
yours may be acceptable
to God the Father Al-
mighty.

The server then answers :

Suscipiat Dominus sac-
rificium de manibus tuis,
ad laudem et gloriam no-
minis sui, ad utilitatem
quoque nostram, totiusque
Ecclesiæ suae sanctae.

May the Lord receive
the Sacrifice from thy
hands, to the praise and
glory of His name, to our
benefit, and to that of all
His holy Church.

The Priest answers in a low voice, *Amen*

Then, with outstretched hands, he recites The Secret Prayers, which vary with the season.

AT THE SECRETA

MERCIFULLY hear our prayers, O Lord, and gra-
ciously accept this oblation which we Thy ser-
vants make unto Thee; and as we offer it to the honour
of Thy name, so may it be to us a means of obtaining
Thy grace here, and life everlasting hereafter. Through
our Lord Jesus Christ, etc. *Amen.*

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On a Saint's day

SANCTIFY, O Lord, we beseech Thee, these gifts which we offer Thee in this solemnity of Thy holy servant N., and so strengthen us by Thy grace that both in prosperity and adversity our ways may be ever directed to Thine honour. Through our Lord Jesus Christ, etc.

Which being finished, he says in an audible voice :

PER omnia saecula saeculorum.

R. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

WORLD without end.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

Here he uplifts his hands :

V. Sursum corda.

V. Lift up your hearts.

R. Habemus ad Dominum.

R. We lift them up unto the Lord.

He joins his hands before his breast and bows his head while he says :

V. Gratias agamus Domino Deo nostro.

V. Let us give thanks unto the Lord our God.

R. Dignum et justum est.

R. It is worthy and just.

He then disjoins his hands, and keeps them in this posture until the end of the Preface, after which he again joins them, and, bowing, says, *Sanctus*, etc.* When he says *Benedictus*, etc., he signs himself with the Cross.

* At High Mass the choir sings the *Sanctus* (while the Priest is proceeding with the Canon,) as far as the first *Hosanna in excelsis* before the elevation; and after the elevation, *Benedictus qui venit*, etc.

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The following Preface is said on every Sunday in the year that has no special Preface of its own :—

VERE dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeternae Deus. Qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus; non in unius singularitate Personae, sed in unius Trinitate substantiae. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verae sempiternaeque Deitatis, et in personis proprietates, et in essentia unitas, et in maiestate adoretur aequalitas. Quem laudant angeli atque archangeli, cherubim quoque ac seraphim, qui non cessant clamare quotidie, una voce dicentes :

IT is truly worthy and just, right and profitable unto salvation, that we should at all times and in all places give thanks unto Thee, O holy Lord, Father Almighty, eternal God. Who, with Thine Only-begotten Son and the Holy Ghost, art one God, one Lord; not in the singleness of one only Person, but in the Trinity of one Substance. For what we believe of Thy glory, as Thou hast revealed it, that we believe of Thy Son, and that of the Holy Ghost, without any difference or inequality. That in the confession of the True and Eternal Godhead, distinction in Persons, unity in Essence, and equality in Majesty may be adored. Whom the Angels and Archangels, the Cherubim also and Seraphim do praise; who cease not daily to cry out, with one voice saying :

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(Here the bell is rung thrice)

SANCTUS, sanctus,
sanctus, Dominus
Deus Sabaoth. Pleni sunt
coeli et terra gloria tua.
Hosanna in excelsis. Bene-
dictus qui venit in nomine
Domini. Hosanna in ex-
celsis.

HOLY, holy, holy,
Lord God of Hosts.
Heaven and earth are full
of Thy glory. Hosanna in
the highest. Blessed is He
who cometh in the name
of the Lord. Hosanna in
the highest.

The following Preface is said on all Ferias, and on Festivals which have no proper Preface, and in all Masses for the Dead:—

VERE dignum et justum
est, aequum et salu-
tare, nos tibi semper et
ubique gratias agere; Do-
mine sancte, Pater omni-
potens, aeterne Deus; per
Christum Dominum nos-
trum. Per quem Majestatem
tuam laudant angeli, adorant
dominationes, tremunt po-
testates, coeli coelorumque
virtutes, ac beata seraphim,
solia exultatione concele-
brant. Cum quibus et nos-
tras voces, ut admitti jubeas

IT is truly meet and
just, right and salu-
tary, that we should always,
and in all places, give thanks
to Thee, O holy Lord, Father
Almighty, eternal God.
Through Christ our Lord;
through whom the Angels
praise Thy Majesty, the
Dominations adore, the
Powers do hold in awe,
the heavens, and the virtues
of the heavens, and the
blessed Seraphim, do cele-
brate with united joy. In
union with whom, we be-
seech Thee that Thou
wouldest command our
voices also to be admitted,

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deprecamur, supplicí confes-
sione dicentes:

Sanctus, sanctus, sanctus,
Dominus Deus Sabaoth.
Pleni sunt coeli et terra
gloria tua. Hosanna in
excelsis. Benedictus qui
venit in nomine Domini.
Hosanna in excelsis.

with suppliant confession,
saying:

Holy, holy, holy, Lord
God of Hosts. Heaven and
earth are full of Thy glory.
Hosanna in the highest.
Blessed is He who cometh
in the name of the Lord.
Hosanna in the highest.

The following preface is said at Christmastide, on Corpus Christi
and in Votive Masses of the Blessed Sacrament:—

VERE dignum et iustum
est, aequum et salu-
tare, nos tibi semper et
ubique gratias agere, Do-
mine sancte, Pater omni-
potens, aeternae Deus. Quia
per incarnati Verbi mys-
terium, nova mentis nostrae
oculis lux tuae claritatis in-
fulsit: ut dum visibiliter
Deum cognoscimus, per
hunc in invisibilium amor-
em rapiamur. Et ideo cum
Angelis et Archangelis,
cum Thronis, et Domina-
tionibus, cumque omni
militia coelestis exercitus,
hymnum gloriae tuae cani-
mus, sine fine dicentes:

IT is truly meet and
just, right and salu-
tary, that we should always,
and in all places, give thanks
to Thee, O holy Lord, Fa-
ther Almighty, eternal God.
Because by the mystery of
the Word made flesh the
new light of Thy bright-
ness hath shone upon the
eyes of our minds: that
while we know God by
sight, we may by Him be
carried on to the love of
things we cannot see. And
therefore with Angels and
Archangels, with Thrones
and Dominations, and with
all the army of heaven, we
sing a hymn to Thy glory,
saying without ceasing:

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Sanctus, sanctus, sanctus,
Dominus Deus Sabaoth.
Pleni sunt coeli et terra
gloria tua. Hosanna in
excelsis. Benedictus qui
venit in nomine Domini.
Hosanna in excelsis.

Holy, holy, holy, Lord
God of Hosts. Heaven and
earth are full of Thy glory.
Hosanna in the highest.
Blessed is He who cometh
in the name of the Lord.
Hosanna in the highest.

THE CANON OF THE MASS

The Priest, first extending, then elevating and joining his hands, raising his eyes towards heaven, says in a low voice :

TE igitur, clementissime
Pater, per Jesum
Christum Filium tuum
Dominum nostrum, sup-
plices rogamus ac petimus,

WE, therefore, humbly
pray and beseech
Thee, most merciful Father,
through Jesus Christ Thy
Son, our Lord,

He kisses the Altar

Uti accepta habeas et
benedicas haec † dona,
haec † munera, haec †
sancta sacrificia illibata, in
primis, quae tibi offerimus
pro Ecclesia tua sancta
Catholica; quam pacificare,
custodire, adunare, et regere
digneris toto orbe terrarum,
una cum famulo tuo Papa
nostra N., et Antistite nos-
tro N., et omnibus ortho-
doxis, atque Catholicae et
Apostolicae Fidei cultori-
bus.

That Thou wouldest accept
and bless these † gifts,
these † presents, these †
holy unspotted sacrifices,
which, in the first place,
we offer Thee for Thy holy
Catholic Church; which
vouchsafe to pacify, guard,
unite, and govern through-
out the whole world, to-
gether with Thy servant N.
our Pope; N. our Bishop; as
also all orthodox believers
and professors of the Ca-
tholic and Apostolic Faith.

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THE COMMEMORATION OF THE LIVING

MEMENTO, Domine,
famulorum famularumque
tuarum, N. et N.,

REMEMBER, O Lord,
Thy servants and
handmaids, N. and N.,

He pauses, and, joining his hands, prays silently for those he wishes to pray for in particular; and proceeds:

Et omnium circumstantium, quorum tibi fides cognita est, et nota devotio; pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suae; tibi que reddunt vota sua, aeterno Deo, vivi et vero.

And all here present, whose faith and devotion are known to Thee; for whom we offer, or who offer up to Thee this Sacrifice of praise for themselves and all pertaining to them, for the redemption of their souls, for the hope of their salvation and well-being, and who pay their vows unto Thee, the eternal God, living and true.

COMMUNICANTES,
et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genitricis Dei et Domini nostri Jesu Christi; sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomae, Jacobi, Philippi, Bartholomaei,

IN communion with and honouring the memory, especially of the glorious ever Virgin Mary, Mother of our God and Lord Jesus Christ; as also of Thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew,

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Matthaei, Simonis et Thadaei, Liní, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani, et omnium Sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eundem Christum Dominum nostrum. *Amen.*

Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and all Thy Saints; by whose merits and prayers grant that we may in all things be defended by the aid of Thy protection. Through the same Christ our Lord. *Amen.*

Spreading his hands over the oblation, he says:

(Here the bell is usually rung once)

HANC igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quaesumus, Domine, ut placatus accipias; diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. *Amen.*

THIS oblation, therefore, of our service, and that of Thy whole family, we beseech Thee, O Lord, graciously to accept; and to dispose our days in Thy peace, and to command us to be delivered from eternal damnation, and to be numbered in the flock of Thine elect. Through Christ our Lord. *Amen.*

QUAM oblationem, tu Deus, in omnibus, quaesumus, benedic+am,

WHICH oblation do Thou, O God, we beseech Thee, vouchsafe to

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adscrip ✠ tam, ra ✠ tam,
rationabilem, acceptabilem-
que facere digneris; ut no-
bis cor ✠ pus et san-✠guis
fiat dilectissimi Filii tui
Domini nostri Jesu Chris-
ti.

make in all things blessed,
✠ approved, ✠ ratified, ✠
reasonable, and acceptable;
that it may become for us
the Body ✠ and Blood ✠ of
Thy dearly beloved Son,
our Lord Jesus Christ.

QUI pridie quam pate-
retur, accepit panem
in sanctas ac venerabiles
manus suas, et elevatis
oculis in coelum, ad te
Deum Patrem suum om-
nipotentem; tibi gratias
agens, bene-✠dixit, fregit,
deditque discipulis suis,
dicens: Accipite, et man-
ducate ex hoc omnes.

WHO, the day before
He suffered, took
bread into His holy and
venerable hands, and with
eyes lifted up towards
heaven, unto Thee, O God,
His Almighty Father, giv-
ing thanks to Thee, did
bless, ✠ break, and give
unto His disciples, saying:
Take, and eat ye all of this.

Holding the Host with both hands, the Priest pronounces the words
of Consecration secretly, distinctly, and attentively:

HOC EST ENIM CORPUS
MEUM.

FOR THIS IS MY BODY.

After pronouncing the words of Consecration, the Priest, kneeling,
adores the sacred Host; then, rising, he elevates It, showing It
to the people, and replaces It upon the corporal, kneeling once
again.

(At the elevation of the Host the bell is rung thrice)

SIMILI modo post-
quam coenatum est,
accipiens et hunc prae-

IN like manner, after
supper, taking also
this excellent chalice into

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clarum calicem in sanctas
ac venerabiles manus suas;
item tibi gratias agens,
bene dixit, deditque dis-
cipulis suis, dicens: Acci-
pite, et bibite ex eo omnes.

His holy and venerable
hands; and giving thanks
to Thee, He blessed, † and
gave to His disciples, say-
ing: Take, and drink ye
all of it.

The Priest then pronounces the words of Consecration over the
chalice, holding it slightly elevated, saying:

HIC EST ENIM CALIX
SANGUINIS MEI NOVI ET
AETERNI TESTAMENTI;
MYSTERIUM FIDEI; QUI PRO
VOBIS ET PRO MULTIS EF-
FUNDETUR IN REMISSIONEM
PECCATORUM.

FOR THIS IS THE CHALICE
OF MY BLOOD OF THE NEW
AND ETERNAL TESTA-
MENT; THE MYSTERY OF
FAITH; WHICH SHALL BE
SHED FOR YOU, AND FOR
MANY, FOR THE REMIS-
SION OF SINS.

He then replaces the chalice on the corporal, and says:

Haec quotiescumque fe-
ceritis, in mei memoriam
facietis.

As often as ye do these
things, ye shall do them
in remembrance of Me.

Making a genuflection, he adores; then, rising, he elevates the
chalice, showing it to the people, and, replacing it upon the
corporal, makes another genuflection.

(At the elevation of the chalice the bell is rung thrice)

He then proceeds:

UNDE et memores,
Domine, nos servi
tui, sed et plebs tua sancta,
ejusdem Christi Filii tui

WHEREFORE, O
Lord, we Thy
servants, and likewise Thy
holy people, calling to

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Domini nostri tam beatae passionis, necnon et ab inferis resurrectionis, sed et in coelo gloriosae ascensionis; offerimus praeclarae Majestati tuae, de tuis donis ac datis, Hostiam ✠ puram, Hostiam ✠ sanctam, Hostiam ✠ immaculatam, panem ✠ sanctum vitae aeternae, et calicem ✠ salutis perpetuae.

mind the blessed Passion of the same Christ Thy Son, our Lord, together with His Resurrection from the grave, and also His glorious Ascension into heaven, offer unto Thy excellent Majesty, of Thy gifts and presents, a pure ✠ Victim, a holy ✠ Victim, an immaculate ✠ Victim, the holy ✠ Bread of eternal life, and the Chalice ✠ of everlasting salvation.

Extending his hands, he proceeds :

SUPRA quae propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchae nostri Abrahæ; et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

UPON which do Thou vouchsafe to look with favourable and gracious countenance, and accept them, as Thou didst vouchsafe to accept the gifts of Thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which Thy Highpriest Melchisedech offered unto Thee, a holy Sacrifice, an unspotted Victim.

Bowing down profoundly, with his hands joined and placed upon the Altar, he says :

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SUPPLICES te rogamus, omnipotens Deus, jube haec perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinae Majestatis tuae, ut quotquot ex hac altaris participatione, sacrosanctum Filii tui corpus ✠ et ✠ sanguinem sumpserimus, omni benedictione coelesti et gratia repleamur. Per eundem Christum Dominum nostrum.

Amen.

WE humbly beseech Thee, Almighty God, command these to be carried by the hands of Thy holy Angel to Thine Altar on high, in the presence of Thy divine Majesty, that as many of us as shall, by partaking at this Altar, receive the most sacred Body ✠ and Blood ✠ of Thy Son, may be filled with all heavenly blessing and grace. Through the same Christ our Lord.

Amen.

COMMEMORATION OF THE DEAD

MEMENTO etiam, Domine, famulorum famularumque tuarum N. et N., qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis.

REMEMBER, O Lord, Thy servants and handmaids, N. and N., who have gone before us with the sign of faith, and sleep the sleep of peace.

Here the Priest, with hands joined, prays for such of the Dead as he wishes to pray for in particular. Then, extending his hands, he continues:

IPSIS, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indul-

TO these, O Lord, and to all who rest in Christ, grant, we pray Thee, a place of refresh-

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geas, deprecamur. Per
eumdem Christum Domi-
num nostrum, Amen.

ment, of light, and of
peace. Through the same
Christ our Lord, Amen.

Here, striking his breast and slightly raising his voice, he says :

NOBIS quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus; cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcelino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Caecilia, Anastasia, et omnibus Sanctis tuis; intra quorum nos consortium, non aestimator meriti, sed veniae, quaesumus, largitor admitte. Per Christum Dominum nostrum.

PER quem haec omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et praestas nobis.

TO us also, Thy sinful servants, who hope in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all Thy Saints; into whose company, not weighing our merits, but pardoning our offences, we beseech Thee to admit us. Through Christ our Lord,

BY whom, O Lord, Thou dost always create, sanctify, & quicken, & bless, & and bestow upon us all these good things.

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He uncovers the chalice, and makes a genuflection; then taking the Host in his right hand, and holding the chalice in his left, he makes thrice the sign of the Cross over the chalice, saying:

PER ip̄sum, et cum
ip̄so, et in ip̄so,
est tibi Deo Patri-omni-
potenti, in unitate Spiritus
† Sancti, omnis honor et
gloria.

THROUGH Him, † and
with Him, † and in
Him, † is unto Thee, God
the Father † Almighty, in
the unity of the Holy †
Ghost, all honour and glory.

He here replaces the sacred Host upon the corporal, covers the chalice, and makes a genuflection; and rising again, he says aloud:

*V. Per omnia saecula
saeculorum.*

R. Amen.

V. World without end.

R. Amen.

Oremus

PRAECEPTIS salutari-
bus moniti, et divina
institutione formati, aude-
mus dicere:

PATER NOSTER, qui
es in coelis, sancti-
ficetur nomen tuum; ad-
veniat regnum tuum; fiat
voluntas tua sicut in coelo,
et in terra. Panem nos-
trum quotidianum da no-
bis hodie; et dimitte nobis

Let us pray

ADMONISHED by Thy
saving precepts, and
following Thy divine insti-
tution, we make bold to say:

OUR FATHER, who
art in heaven, hal-
lowed be Thy name; Thy
kingdom come; Thy will
be done on earth as it is
in heaven. Give us this
day our daily bread; and
forgive us our trespasses,

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debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

M. Sed libera nos a malo.

S. Amen.

as we forgive those who trespass against us. And lead us not into temptation.

R. But deliver us from evil.

P. Amen.

[At High Mass, the Deacon, towards the conclusion of the *Pater Noster*, goes to the right hand of the Priest, where he awaits the approach of the Subdeacon, from whom he receives the paten, which he puts into the hands of the Priest.]

He takes the paten between his first and second finger, and says :

LIBERA nos, quaesumus, Domine, ab omnibus malis, praeteritis, praesentibus, et futuris; et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis,

DELIVER us, we beseech Thee, O Lord, from all evils, past, present, and to come; and by the intercession of blessed and glorious Mary ever Virgin, Mother of God, together with Thy blessed Apostles Peter and Paul, and Andrew, and all the Saints,

Making the sign of the Cross on himself with the paten, he kisses it, and says :

Da propitius pacem in diebus nostris; ut ope misericordiae tuae adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

Graciously give peace in our days; that, aided by the help of Thy mercy, we may be always free from sin, and secure from all disturbance.

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He then uncovers the chalice, makes a genuflection, and, rising again, takes the sacred Host and breaks It in the middle, over the chalice, saying :

Per eundem Dominum nostrum Jesum Christum Filium tuum,	Through the same our Lord Jesus Christ, Thy Son,
---	---

He then places the part of the Host which he has in his right hand on the paten. Then breaking off a particle of that which remains in his left hand, he says :

Qui tecum vivit et regnat in unitate Spiritus Sancti Deus,	Who liveth and reigneth with Thee in the unity of the Holy Ghost, God,
---	---

Then placing on the paten what remains in his left hand of the sacred Host, and holding in his right hand, over the chalice, the particle which he had broken off, he says aloud :

V. Per omnia saecula saeculorum. R. Amen.	V. World without end. R. Amen.
--	--

He then with the same particle of the sacred Host makes the sign of the Cross over the chalice, saying :

V. Pax ✠ Domini sit ✠ semper vobis-✠cum. R. Et cum spiritu tuo.	V. May the peace ✠ of the Lord be ✠ always with ✠ you. R. And with thy spirit.
--	---

He then puts the particle in the chalice, saying in a low voice :

Haec commixtio et conse- cratio corporis et sanguinis Domini nostri Jesu Christi	May this mingling and consecration of the Body and Blood of our Lord Jesus
---	---

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fiat accipientibus nobis in
vitam aeternam. *Amen.*

Christ be unto us that
receive it effectual unto life
everlasting. *Amen.*

He covers the chalice, makes a genuflection, and then, bowing down
and striking his breast three times, he says : *

AGNUS Dei, qui tollis
peccata mundi, mise-
rere nobis.

Agnus Dei, qui tollis
peccata mundi, miserere
nobis.

Agnus Dei, qui tollis
peccata mundi, dona nobis
pacem.

LAMB of God, who
takest away the sins
of the world, have mercy
on us.

Lamb of God, who takest
away the sins of the world,
have mercy on us.

Lamb of God, who takest
away the sins of the world,
grant us Thy peace.

[In Masses for the Dead, in place of *Miserere nobis*, etc., he says
twice, *Dona eis requiem*, Grant them rest ; and lastly, *Dona eis
requiem sempiternam*, Grant them eternal rest.]

Then inclining towards the Altar, with hands joined upon it, the
Priest says the following prayers :—

DOMINE JESU
CHRISTE, qui dixisti
Apostolis tuis, Pacem relin-
quo vobis, pacem meam do
vobis ; ne respicias peccata
mea, sed fidem Ecclesiae
tuae ; eamque secundum

OLORD JESUS CHRIST,
who saidst to Thine
Apostles, Peace I leave you,
My peace I give you ; look
not upon my sins, but upon
the faith of Thy Church ;
and vouchsafe to it that

* At High Mass, the choir sings the *Agnus Dei*, which generally
continues during the Priest's communion and the ablutions.

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voluntatem tuam pacificare
et coadunare digneris; qui
vivis et regnas Deus, per
omnia saecula saeculorum.
Amen.

peace and unity which is
agreeable to Thy will; who
livest and reignest God,
world without end. *Amen.*

(The preceding prayer is omitted in Masses for the Dead)

[At High Mass, the Deacon kisses the Altar at the same time with the celebrating Priest, by whom he is saluted with the kiss of peace with these words:

V. Pax tecum.

V. Peace be with thee.

To which the Deacon answers:

R. Et cum spiritu tuo.

R. And with thy spirit.

And then salutes in like manner the Subdeacon, who in turn salutes the clergy who may be present.]

DOMINE JESU
CHRISTE, Fili Dei
vivi, qui ex voluntate Patris,
cooperante Spiritu Sancto,
per mortem tuam mundum
vivificasti; libera me per hoc
sacrosanctum corpus et san-
guinem tuum ab omnibus
iniquitatibus meis, et uni-
versis malis; et fac me tuis
semper inhaerere mandatis,
et a te nunquam separari
permittas. Qui cum eodem
Deo Patre et Spiritu Sancto

OLORD JESUS CHRIST,
Son of the living
God, who, by the will of
the Father and the co-
operation of the Holy Ghost,
hast by Thy death given life
to the world; deliver me by
this Thy most sacred Body
and Blood from all my
iniquities and from all evils
and make me always adhere
to Thy commandments, and
suffer me never to be
separated from Thee. Who

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vivis et regnas Deus in
saecula saeculorum.

Amen.

with the same God the
Father and the Holy Ghost
livest and reignest God
world without end.

Amen.

PERCEPTIO corporis
tui, Domine Jesu
Christe, quod ego indignus
sumere praesumo, non mihi
proveniat in iudicium et
condemnationem; sed pro
tua pietate prosit mihi ad
tutamentum mentis et cor-
poris, et ad medelam per-
cipiendam. Qui vivis et
regnas cum Deo Patre, in
unitate Spiritus Sancti,
Deus per omnia saecula
saeculorum. *Amen.*

LET not the partaking
of Thy Body, O
Lord Jesus Christ, which I,
though unworthy, presume
to receive, turn to my
judgment and condemna-
tion; but by Thy mercy may
it be profitable to the safety
and health both of soul
and body. Who with God
the Father, in the unity
of the Holy Ghost, livest
and reignest God world
without end. *Amen.*

Making a genuflection, and taking the Host in his hands, the
Priest says:

PANEM coelestem ac-
cipiam, et nomen
Domini invocabo.

I WILL take the Bread
of Heaven, and will
call upon the name of the
Lord.

The Priest then, slightly inclining, takes both parts of the sacred
Host, and, striking his breast and raising his voice a little, he
says three times, humbly and with devotion:

(Here the bell is usually rung thrice)

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DOMINE, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea.

LORD, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed.

He then makes the sign of the Cross on himself with the sacred Host, holding it in his right hand over the paten, saying :

CORPUS Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. *Amen.*

THE Body of our Lord Jesus Christ preserve my soul unto life everlasting. *Amen.*

He then reverently consumes both parts of the Host, joins his hands, and remains a short time in meditation on the most holy Sacrament. Then he uncovers the chalice, makes a genuflection, collects whatever fragments may remain, and wipes the paten over the chalice, saying meanwhile :

QUID retribuam Domino pro omnibus quae retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

WHAT shall I render unto the Lord for all the things that He hath rendered unto me? I will take the Chalice of salvation, and call upon the name of the Lord. I will call upon the Lord and give praise; and I shall be saved from mine enemies.

He takes the chalice in his right hand, and, making the sign of the Cross with it on himself, he says :

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SANGUIS Domini nostri Jesu Christi cunctis animam meam in vitam aeternam. *Amen.*

THE Blood of our Lord Jesus Christ preserve my soul unto life everlasting. *Amen.*

He then reverently consumes the Precious Blood. After which he gives Communion to all who are to communicate.

Those who are to communicate go up to the Sanctuary at the *Domine, non sum dignus*, when the bell usually rings. The acolyte spreads a cloth before them, and says the *Confiteor*.

During the *Confiteor* the Priest removes from the Tabernacle of the Altar the ciborium, or vessel containing the Blessed Sacrament; and placing it upon the corporal, he makes a genuflection, and, turning to the communicants, pronounces the Absolution:

MISEREATUR vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam aeternam.

R. Amen.

MAY Almighty God have mercy upon you, and forgive you your sins, and bring you unto life everlasting.

R. Amen.

Signing them with the sign of the Cross, he continues:

INDULGENTIAM, et remissionem, et remissionem peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus.

R. Amen.

MAY the Almighty and merciful Lord grant you pardon, et absolution, and remission of your sins.

R. Amen.

Elevating a particle of the Blessed Sacrament, and turning towards the people, he says:

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ECCE Agnus Dei, ecce
quí tollit peccata
mundi.

BEHOLD the Lamb of
God, behold Him
who taketh away the sins
of the world.

And then says three times :

DOMINE, non sum
dignus ut intres sub
tectum meum; sed tan-
tum dic verbo, et sanabi-
tur anima mea.

LORD, I am not wor-
thy that Thou
shouldst enter under my
roof; but only say the
word, and my soul shall
be healed.

Descending the steps of the Altar to the communicants, he ad-
ministers the Holy Communion, saying to each :

CORPUS Domini nos-
tri Jesu Christi cus-
todiat animam tuam in
vitam aeternam. *Amen.*

THE Body of our Lord
Jesus Christ preserve
thy soul unto life ever-
lasting. *Amen.*

The priest then, returning to the Altar, replaces the ciborium in the
Tabernacle, makes a genuflection, and closes the door. Then
the acolyte pours a little wine into the chalice, and the Priest
takes the first ablution, saying :

QUOD ore sumpsimus,
Domine, pura men-
te capiamus; et de mu-
nere temporali fiat no-
bis remedium sempiter-
num.

WHAT we have taken
with our mouth, O
Lord, may we receive with
a pure heart; and of a tem-
poral gift may it become to
us an everlasting healing.

Here the acolyte, at the Epistle corner, pours wine and water over
the Priest's fingers, and the Priest, returning to the middle of the
Altar, wipes his fingers and takes the second ablution, saying :

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CORPUS tuum, Domine, quod sumpsi, et sanguis quem potavi, adhaereat visceribus meis; et praesta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in saecula saeculorum. *Amen.*

MAY Thy Body, O Lord, which I have received, and Thy Blood which I have drunk, cleave unto my inmost parts; and grant that no stain of sin may remain in me, who have been refreshed with pure and holy Mysteries. Who livest, etc. *Amen.*

Then he wipes his lips and the chalice, which he covers, and, having folded the corporal, places it on the Altar, as at first; he then goes to the book, and reads the Communion.

[At High Mass the choir sings the Communion. The Subdeacon removes the chalice to the Credence table]

FOR THE COMMUNION

ONE thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life.

O taste and see that the Lord is sweet; blessed is the man that hopeth in Him.

(*On a Saint's Day.*) Happy are those servants whom the Lord when He cometh shall find watching.

If any man will come after Me, let him deny himself, and take up his cross, and follow Me.

Then, going to the middle of the Altar, he turns to the people, and says:

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. The Lord be with you.

R. And with thy spirit.

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Then, returning to the missal, he reads the Post-Communions, which vary with the season; at the end of the first and last of which the acolyte answers, *Amen*.

FOR THE POST-COMMUNIONS

POUR forth upon us, O Lord, the spirit of Thy love, that, by Thy mercy, Thou mayest make those of one mind whom Thou hast fed with one celestial Food. Through our Lord Jesus Christ, etc. *Amen*.

Graciously hear the prayers of Thy family, O Almighty God; and grant that these sacred Mysteries which we have received from Thee may by Thy grace be preserved incorrupt within us.

(*On a Saint's Day.*) We have received the heavenly Mysteries, O Lord, in the commemoration of the blessed Mary ever Virgin, of blessed Joseph, of blessed N. [*here insert the name of your Patron Saint*], and of all Thy Saints; grant, we beseech Thee, that what we celebrate in time we may obtain in the joys of eternity. Through our Lord, etc. *Amen*.

Afterwards he turns again towards the people, and says :

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

V. Ite, missa est;

V. Go, the Mass is ended;

Or, when the *Gloria in excelsis* has been omitted, he turns to the Altar and says :

V. Benedicamus Domi-
no,

V. Let us bless the
Lord.

R. Deo gratias.

R. Thanks be to God.

In Masses for the Dead :

V. Requiescant in pace.

V. May they rest in peace.

R. Amen.

R. Amen.

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[At High Mass, *Ite, missa est*, or *Benedicamus Domino* is chanted by the Deacon]

Bowing before the Altar, the Priest says :

PLACEAT tibi, sancta Trinitas, obsequium servitutis meae; et praesta, ut sacrificium quod oculis tuae Majestatis indignus obtuli, tibi sit acceptabile, mihiq; et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum.

Amen.

MAY the performance of my homage be pleasing to Thee, O Holy Trinity; and grant that the Sacrifice which I, though unworthy, have offered up in the sight of Thy Majesty, may be acceptable unto Thee, and may, through Thy mercy, be a propitiation for myself, and all those for whom I have offered it. Through Christ our Lord. *Amen.*

Then he kisses the Altar, and raising his eyes, and extending, raising, and joining his hands, he bows his head, and says :

BENEDICAT vos omnipotens Deus, Pater, et Filius ✠ et Spiritus Sanctus.

R. Amen.

MAY Almighty God bless you; the Father, the Son, ✠ and the Holy Ghost.

R. Amen.

At the word *Deus* he turns towards the people, and makes the sign of the Cross over them. [The Benediction is omitted in Masses for the Dead.] Then, turning to the Gospel side of the Altar, he says :

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. The Lord be with you.

R. And with thy spirit.

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He then makes the sign of the Cross, first upon the Altar, and then upon his forehead, lips, and breast, and begins the Gospel according to St John, saying :

INITIMUM sancti Evangelii secundum Joannem.

M. Gloria tibi, Domine.

THE beginning of the holy Gospel according to John.

R. Glory be to Thee, O Lord,

IN principio erat Verbum, et Verbum erat apud Deum; et Deus erat Verbum; hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est; in ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebrae eam non comprehenderunt.

Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux; sed ut testimonium perhiberet de lumine. Erat lux vera quae

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made; in Him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but he was to give testimony of the light. That was the true

Ordinary and Canon of the Mass

illuminat omnem hominem venientem in hunc mundum.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri; his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. *Et Verbum caro factum est* [*Hic genuflectitur*], et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.

M. Deo gratias.

Light, which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But to as many as received Him He gave power to be made sons of God, to them that believe in His name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. *And the Word was made flesh* [*Here all kneel*], and dwelt among us; and we saw His glory, the glory as of the Only-begotten of the Father, full of grace and truth.

R. Thanks be to God.

When a feast falls on a Sunday, or other day which has a proper Gospel of its own, the Gospel of the day is read instead of the Gospel of St John.

PRAYERS

Ordered by our Holy Father

POPE PIUS X

To be said kneeling, after the celebration of Low Mass, in all Churches of the world.

Prayers after Low Mass

Hail Mary, etc., to be said thrice by the Priest and People; and then:

HAIL, holy Queen, Mother of Mercy, hail, our life, our sweetness and our hope! To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this vale of tears. Turn then, most gracious advocate, thine eyes of mercy towards us; and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray

O GOD, our refuge and our strength, look down in mercy on Thy people who cry to Thee; and by the intercession of the glorious and Immaculate Virgin Mary Mother of God, of St Joseph her Spouse, of Thy blessed Apostles Peter and Paul, and of all the Saints, in mercy and goodness hear our prayers for the conversion of sinners, and for the liberty and exaltation of our holy Mother the Church. Through Christ our Lord. *Amen.*

Holy Michael Archangel, defend us in the day of battle; be our safeguard against the wickedness and snares of the devil.—May God rebuke him, we humbly pray; and do thou, Prince of the heavenly host, by the power of God, thrust down to hell Satan and all wicked spirits, who wander through the world for the ruin of souls. *Amen.*

V. Most sacred Heart of Jesus,

R. Have mercy on us.

Our Holy Father Pius X. grants to all who recite the above Prayers an indulgence of three hundred days.

Proper of Blessed Sacrament

VOTIVE MASS OF THE BLESSED SACRAMENT

The Introit

CIBAVIT eos ex adipe
frumenti; et de
petra, melle saturavit eos.
Ps. Exsultate Deo adiutori
nostro; jubilate Deo Jacob.
V. Gloria Patri.

HE fed them with the
fat of wheat, and
filled them with honey out
of the rock. *Ps.* Rejoice to
God our helper; sing aloud
to the God of Jacob.

The Collect

DEUS, qui nobis sub
Sacramento mirabili,
passionis tue memoriam
reliquisti; tribue, quaesu-
mus; ita nos Corporis et
Sanguinis tui sacra mys-
teria venerari, ut redemp-
tionis tue fructum in nobis
jugiter sentiamus. Qui
vivis et regnas, etc.

O GOD, who in this
wonderful Sacrament
has left us a memorial of
Thy Passion; grant us, we
beseech Thee, so to rever-
ence the sacred Mysteries
of Thy Body and Blood,
that we may continually
find in our souls the fruit
of Thy redemption. Who
livest, etc.

The Epistle

FRATRES; Ego enim
accepi a Domino
quod et tradidi vobis, quo-
niam Dominus Jesus in qua
nocte tradebatur, accepit
panem, et gratias agens
fregit, et dixit; Accipite, et
manducate; Hoc est corpus

BRETHREN, I have re-
ceived of the Lord,
that which also I have
delivered to you, that the
Lord Jesus, the same night
in which He was betrayed,
took bread, and giving
thanks, broke, and said,

Votive Mass of Blessed Sacrament

meum, quod pro vobis tradetur; hoc facite in meam commemorationem. Similiter et calicem, postquam coenavit, dicens; Hic calix novum testamentum est in meo sanguine; hoc facite quotiescumque bibetis, in meam commemorationem. Quotiescumque enim manducabitis panem hunc, et calicem bibetis, mortem Domini annuntiabitis, donec veniat. Itaque quicumque manducaverit panem hunc, vel biberit calicem Domini indigne, reus erit corporis et sanguinis Domini. Probet autem seipsum homo; et sic de pane illo edat, et de calice bibat. Qui enim manducat et bibit indigne, judicium sibi manducat et bibit; non dijudicans corpus Domini.

R. Deo gratias,

Take ye, and eat; this is My Body which shall be delivered for you; this do for the commemoration of Me. In like manner also the Chalice, after He had supped, saying, This Chalice is the new testament in My Blood; this do ye, as often as you shall drink, for the commemoration of Me. For as often as you shall eat this Bread, and drink this Chalice, you shall show the death of the Lord until He come. Therefore, whosoever shall eat this Bread, or drink of the Chalice of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord. But let a man prove himself; and so let him eat of that Bread, and drink of the Chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Body of the Lord.

R. Thanks be to God,

Votive Mass of Blessed Sacrament

The Gradual

OCULI omnium in te sperant, Domine; et tu das illis escam in tempore opportuno. V. Aperis tu manum tuam; et imple omne animal benedictione. Alleluia, alleluia. V. Caro mea vere est cibus, et sanguis meus vere est potus; qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in eo. Alleluia.

THE eyes of all hope in Thee, O Lord, and Thou givest them meat in due season. V. Thou openest Thy hand, and fillest every living creature with Thy blessing. Alleluia, alleluia. V. My Flesh is meat indeed, and My Blood is drink indeed; he that eateth My Flesh and drinketh My Blood, abideth in Me, and I in him. Alleluia.

The Gospel

IN illo tempore; Dixit Jesus turbis Judaeorum; Caro mea, vere est cibus; et sanguis meus, vere est potus. Qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in illo. Sicut misit me vivens Pater, et ego vivo propter Patrem; et qui manducat me, et ipse vivet propter me. Hic est panis, qui de coelo descendit. Non sicut manducaverunt patres vestri manna, et mortui

AT that time, Jesus said to the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh, and drinketh My Blood, abideth in Me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me. This is the Bread that came down from heaven. Not as your fathers did eat manna and

Votive Mass of Blessed Sacrament

sunt. Qui manducat hunc panem, vivet in aeternum.

are dead. He that eateth this Bread shall live for ever.

The Offertory

SACERDOTES Domini incensum et panes offerunt Deo; et ideo sancti erunt Deo suo, et non polluent nomen ejus.

THE Priests of the Lord offer incense and loaves to God, and therefore they shall be holy to their God, and shall not defile His Name.

The Secret

ECCELESIAE tuae, quae sumus Domine, unitatis et pacis propitius dona concede; quae sub oblatiis muneribus mystice designantur. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus; per omnia saecula saeculorum.

Amen.

WE beseech Thee, O Lord, mercifully to grant to Thy Church the gifts of unity and peace, which are mystically figured under the gifts we offer. Through Thy Son, Jesus Christ our Lord, who liveth and reigneth with Thee, in the unity of the Holy Spirit, God, for ever and ever.

Amen.

The Communion

QUOTIESCUMQUE manducabitis panem hunc, et calicem bibetis, mortem Domini

AS often as ye shall eat this Bread, and drink the Chalice, ye shall show forth the death of

Mass for the Dead

annuntiabitis, donec veniat ; itaque quicumque manducaverit panem, vel biberit calicem Domini indigne, reus erit corporis et sanguinis Domini.

the Lord, until He come ; therefore whosoever shall eat this Bread or drink the Chalice of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.

The Post-Communion

FAC nos, quaesumus Domine, divinitatis tuae sempiterna fruitione repleti ; quam pretiosi Corporis et Sanguinis tui temporalis perceptio praefigurat. Qui vivis et regnas,

GRANT us, we beseech Thee, O Lord, to be filled with the everlasting fruition of Thy divinity, which is prefigured by the temporal reception of Thy precious Body and Blood. Who livest, etc.

THE MASS FOR THE DEAD

On the Day of Decease, or Burial

The Introit

REQUIEM aeternam dona eis, Domine, et lux perpetua luceat eis.

Te decet hymnus, Deus in Sion ; et tibi reddetur votum in Jerusalem ; exaudi orationem meam ; ad te omnis caro veniet.

Requiem aeternam, etc.

ETERNAL rest grant unto them, O Lord, and let perpetual light shine upon them.

A hymn becometh Thee, O God in Sion ; and unto Thee shall the vow be paid in Jerusalem ; O hear my prayer ; unto Thee shall all flesh come.

Eternal rest, etc.

Mass for the Dead

The Collect

DEUS, cui proprium est misereri semper et parcere, te supplices exoramus pro anima famuli tui N., quam hodie de hoc saeculo migrare iussisti; ut non tradas eam in manus inimici, neque obliviscaris in finem, sed jubeas eam a sanctis Angelis suscipi, et ad patriam Paradisi perducí; ut, quia in te speravit et credidit, non poenas inferni sustineat, sed gaudia aeterna possideat. Per Dominum, etc.

O GOD, whose property is always to have mercy, and to spare, we humbly beseech Thee for the soul of Thy servant N., which Thou hast this day commanded to depart out of this world; that Thou deliver it not into the hands of the enemy, nor forget it unto the end; but command it to be received by Thy holy Angels, and conducted into Paradise, its true country; that, as in Thee it hath hoped and believed, it may not suffer

the pains of hell, but may take possession of eternal joys. Through our Lord Jesus Christ, etc.

The Epistle. 1 Thess. iv

FRATRES; — Nolumus vos ignorare de dormientibus, ut non contristemini, sicut et caeteri qui spem non habent. Si enim credimus quod Jesus mortuus est et resurrexit, ita et Deus eos, qui dormierunt per Jesum, adducet

BRETHREN;—We will not have you ignorant concerning those who sleep, that ye sorrow not, as even the others who have no hope. For if we believe that Jesus died and rose again, so also those who are asleep

Mass for the Dead

cum eo. Hoc enim vobis dicimus in verbo Domini, quia nos, qui vivimus, qui residui sumus in adventum Domini, non praeveniemus eos, qui dormierunt. Quoniam ipse Dominus in iussu, et in voce Archangel, et in tuba Dei descendet de coelo; et mortui, qui in Christo sunt, resurgent primi. Deinde nos, qui vivimus, qui relinquimur, simul rapiemur cum illis in nubibus obviam Christo in aera, et sic semper cum Domino erimus. Itaque consolamini invicem in verbis istis.

the Lord. Therefore comfort one another with these words,

through Jesus, God will bring with Him. For this we say to you on the word of the Lord, that we who are alive, who remain to the coming of the Lord, shall not precede those who are asleep. For the Lord Himself, with command, and with the voice of Archangel, and with trumpet of God, shall come down from heaven, and the dead who are in Christ shall rise first. Then we who are alive, who are left, shall be caught up with them in the clouds to meet Christ in the air, and so we shall be always with

The Gradual

REQUIEM aeternam dona eis, Domine, et lux perpetua luceat eis.

V. In memoria aeterna erit justus; ab auditione mala non timebit.

ETERNAL rest grant unto them, O Lord, and let perpetual light shine upon them.

V. The just man shall be in everlasting remembrance; he shall not be afraid for evil tidings.

Mass for the Dead

The Tract

ABSOLVE, Domine,
animas omnium
fidelium defunctorum ab
omni vinculo delictorum.

V. Et gratia tua illis
succurrente, mereantur
evadere iudicium ultionis.

V. Et lucis aeternae bea-
titudine perfrui.

ABSOLVE, O Lord,
the souls of all
Thy faithful departed from
every bond of sin.

V. And by the help of
Thy grace may they be
enabled to escape the judg-
ment of vengeance.

V. And enjoy the bless-
edness of light eternal.

The Sequence

DIES irae, dies illa
Solvat saeculum in favilla,
Teste David cum Sibylla.

Quantus tremor est futu-
rus,
Quando Judex est ventu-
rus,
Cuncta stricte discussu-
rus!

Tuba mirum spargens so-
num
Per sepulchra regionum,
Coget omnes ante thro-
num.

DAY of wrath, O day
of mourning,
Lo, the world in ashes
burning—
Seer and Sibyl gave the
warning.

O what fear man's bosom
rendeth,
When from heaven the
Judge descendeth,
On whose sentence all de-
pendeth!

Wondrous sound the trum-
pet flingeth,
Through earth's sepulchres
it ringeth,
All before the Throne it
bringeth.

Mass for the Dead

Mors stupebit et natura,	Death is struck, and Na- ture quaking,
Cum resurget creatura,	All creation is awaking—
Judicanti responsura.	To its Judge an answer making,
Liber scriptus proferetur,	Lo, the Book, exactly worded,
In quo totum continetur,	Wherein all hath been re- corded—
Unde mundus judicetur.	Thence shall judgment be awarded,
Judex ergo cum sedebit,	When the Judge His seat attaineth,
Quidquid latet apparebit :	And each hidden deed ar- raigneth,
Nil inultum remanebit.	Nothing unavenged re- maineth.
Quid sum miser tunc dic- turus?	What shall I, frail man, be pleading?
Quem patronum rogatu- rus,	Who for me be interced- ing,
Cum vix justus sit secu- rus?	When the just are mercy needing?
Rex tremendae majestatis,	King, of majesty tremen- dous,
Qui salvandos salvas gratis,	Who dost free salvation send us,
Salva me, fons pietatis.	Fount of pity, then be- friend us.

Mass for the Dead

Recordare, Jesu pie,	Think, kind Jesu, my sal- vation
Quod sum causa tuæ viæ :	Caused Thy wondrous In- carnation—
Ne me perdas illa die.	Leave me not to reprobation.
Quaerens me, sedisti lassus ;	Faint and weary Thou hast sought me,
Redemisti, crucem passus ;	On the Cross of suffering bought me ;
Tantus labor non sit casus.	Shall such grace be vainly brought me ?
Juste Judex ultionis,	Righteous Judge of Retri- bution,
Donum fac remissionis	Grant Thy gift of absolution
Ante diem rationis.	Ere that Reck'ning Day's conclusion.
Ingemisco tanquam reus,	Guilty, now I pour my moaning,
Culpa rubet vultus meus ;	All my shame with an- guish owning ;
Supplicantî parce, Deus.	Spare, O God, Thy sup- pliant groaning.
Qui Mariam absolvisti,	Thou the sinful Mary sav- est,
Et latronem exaudisti,	Thou the dying thief for- gavest,
Mihi quoque spem dedisti.	And to me a hope vouch- safest.

Mass for the Dead

Preces meae non sunt dignae;	Worthless are my prayers and sighing,
Sed tu bonus fac benigne,	Yet, good Lord, in grace complying,
Ne perenni cremer igne.	Rescue me from fires undying.
Inter oves locum praesta,	With Thy favoured sheep O place me;
Et ab hoedis me sequestra,	Nor among the goats abase me,
Statuens in parte dextra.	But to Thy Right Hand upraise me.
Confutatis maledictis,	While the wicked are confounded,
Flammis acerbis addictis,	Doomed to flames of woe unbounded,
Voca me cum benedictis.	Call me, with Thy saints surrounded.
Oro supplex et acclinis,	Low I kneel, with heart-submission;
Cor contritum quasi cinis;	See, like ashes, my contrition—
Gere curam mei finis.	Help me in my last condition.
Lacrymosa dies illa,	Ah, that day of tears and mourning,
Qua resurget ex favilla	From the dust of earth returning,
Judicandus homo reus;	Man for Judgment must prepare him—

Mass for the Dead

Huic ergo parce, Deus:

Pie Jesu Domine,

Dona eis requiem.

Amen.

Spare, O God, in mercy
spare him,

Lord, who didst our souls
redeem,

Grant a blessed Requiem.

Amen.

The Gospel. *John xi.*

IN illo tempore:—Dixit Martha ad Jesum: Domine, si fuisses hic, frater meus non fuisset mortuus: sed et nunc scio, quia quaecumque poposceris a Deo, dabit tibi Deus. Dicit illi Jesus: Resurget frater tuus. Dicit ei Martha: Scio, quia resurget in resurrectione in novissimo die. Dixit ei Jesus: Ego sum resurrectio et vita: qui credit in me, etiam si mortuus fuerit, vivet: et omnis qui vivit, et credit in me, non morietur in aeternum. Credis hoc? Ait illi: Utique, Domine, ego credidi, quia tu es Christus, Filius Dei vivi, qui in hunc mundum venisti.

AT that time:—Martha said to Jesus: Lord, if Thou hadst been here, my brother had not died. But now also I know that whatever Thou wilt ask of God, God will give Thee. Jesus saith to her: Thy brother will rise again. Martha saith to Him: I know that he will rise again in the resurrection at the last day. Jesus said to her: I am the Resurrection and the Life: he that believeth in Me, although he be dead, shall live: and every one who liveth, and believeth in Me, shall never die. Believest thou this? She saith to Him: Yea, Lord, I believe that Thou art the Christ, the Son of the living God, who art come into this world.

Mass for the Dead

The Offertory

DOMINE JESU
CHRISTE, Rex
gloriæ, libera animas
omnium fidelium de-
functorum de poenis in-
fernî, et de profundo lacu;
libera eas de ore leonis, ne
absorbeat eas tartarus, ne
cadant in obscurum; sed
signifer sanctus Michael
repræsentet eas in lucem
sanctam; Quam olim
Abrahæ promisisti, et se-
mini ejus.

V. Hostias et preces tibi,
Domine, laudis offerimus;
tu suscipe pro animabus
illis, quarum hodie memo-
riam facimus; fac eas, Do-
mine, de morte transire at
vitam.

Quam olim Abrahæ pro-
misisti, et semini ejus.

OLORD JESUS CHRIST
King of Glory, de-
liver the souls of all the
faithful departed from the
pains of hell, and from the
depths of the pit; deliver
them from the mouth of
the lion, lest hell swallow
them up, lest they fall into
darkness; but let the
standard-bearer, St Mich-
ael, bring them into the
holy light; Which Thou
didst promise of old to
Abraham, and to his seed.

V. We offer Thee, O
Lord, a Sacrifice of praise
and prayers; do Thou ac-
cept them in behalf of
those souls whom we this
day commemorate. Grant,
O Lord, that they may
pass from death to life.

Which Thou didst pro-
mise of old to Abraham,
and to his seed.

The Secret Prayer

PROPITIARE, quaesu-
mus Domine, ani-
mae famulî tui N., pro qua

BE merciful, we be-
seech Thee, O Lord,
to the soul of Thy ser-

Mass for the Dead

hostiam laudis tibi immolamus; majestatem tuam suppliciter deprecantes, ut per haec pia^e placationis officia, pervenire mereatur ad requiem sempiternam. Per Dominum, etc.

vant N., for which we offer Thee the Sacrifice of praise; humbly beseeching Thy Majesty, that, by these offices of loving reconciliation, it may be found worthy to attain everlasting rest. Through our Lord Jesus Christ, etc.

The Communion

LUX aeterna luceat eis, Domine; Cum Sanctis tuis in aeternum, quia pius es.

V. Requiem aeternam dona eis, Domine, et lux perpetua luceat eis.

Cum Sanctis, etc.

MAY light eternal shine upon them, O Lord; With Thy Saints for ever, because Thou art merciful.

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

With Thy Saints, etc.

The Post-Communion

PRAESTA, quaesumus, omnipotens Deus, ut anima famuli tui N., quae hodie de hoc saeculo migravit, his sacrificiis purgata, et a peccatis expe^dita, indulgentiam pariter et requiem capiat sempiternam. Per Dominum, etc.

GRANT, we beseech Thee, Almighty God, that the soul of Thy servant N., which has this day departed out of this world, being purified by this Sacrifice, and delivered from sins, may receive both pardon and eternal rest. Through our Lord Jesus Christ, etc.

Mass for the Dead

The Introit, Gradual, Offertory and Communion are the same in all Masses for the Dead. The only variations occur in the Collects, Epistles, and Gospels.

ORDINARY MASS FOR THE DEAD

First Collect

DEUS qui inter apostolicos sacerdotes, famulos tuos pontificali (*seu* sacerdotali) fecisti dignitate vigere; praesta quaesumus; ut eorum quoque perpetuo aggregentur consortio.

O GOD, who among apostolic priests hath conferred upon Thy servants the pontifical (or priestly) dignity; grant, we beseech Thee, that they may also be united with them in their eternal reward.

Second Collect, at choice

Third Collect

FIDELIUM Deus omnium Conditor et Redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum; ut indulgentiam quam semper optaverunt, piis supplicationibus consequantur. Qui vivis, etc.

O GOD, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed the remission of all their sins; that through pious supplications they may obtain the pardon which they have always desired.

The Lesson

IN diebus illis; audivi vocem de coelo, dicentem mihi; Scribe, Beati

IN those days I heard a voice from heaven, saying to me; Write, Blessed

Mass for the Dead

mortui qui in Domino moriuntur. Amodo jam dicit Spiritus, ut requiescant a laboribus suis; opera enim illorum sequuntur illos.

are the dead, who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labours, for their works follow them.

Sequence. *Dies irae*, etc., at discretion

The Gospel

IN illo tempore: dixit Jesus turbis Judaeorum, Ego sum panis vivus qui de coelo descendi. Si quis manducaverit ex hoc pane vivet in aeternum; et panis quem ego dabo, caro mea est pro mundi vita. Litigabant ergo Judaei ad invicem, dicentes, Quomodo potest hic nobis carnem suam dare ad manducandum? Dixit ergo eis Jesus: Amen, amen, dico vobis, Nisi manducaveritis carnem Filii hominis, et biberitis ejus sanguinem, non habebitis vitam in vobis. Qui manducat meam carnem, et bibit meum sanguinem, habet vitam aeternam; et ego resuscitabo eum in novissimo die.

AT that time, Jesus said to the multitudes of the Jews, I am the living Bread, which came down from heaven. If any man eat of this Bread he shall live for ever; and the Bread that I will give is My Flesh for the life of the world. The Jews, therefore, strove among themselves, saying, How can this man give us His flesh to eat? Then Jesus said to them, Amen, amen, I say unto you, Except you eat the Flesh of the Son of man, and drink His Blood, you shall not have life in you. He that eateth My Flesh, and drinketh My Blood, hath everlasting life, and I will raise him up in the last day.

Mass for the Dead

First Secret

SUSCIPE, Domine, quaesumus pro animabus famulorum tuorum pontificum (*seu* sacerdotum), quas offerimus hostias; ut, quibus in hoc saeculo pontificale (*seu* sacerdotale) donasti meritum, in coelesti regno sanctorum tuorum jubeas jungi consortio.

RECEIVE, O Lord, we beseech Thee, the Sacrifice we offer for the souls of Thy servants, bishops (*or* priests); that Thou mayest command them to be associated with Thy saints, to whom in this world Thou didst grant the episcopal (*or* sacerdotal) dignity.

Second Secret, at choice

Third Secret

HOSTIAS, quaesumus, Domine, quas tibi pro animabus famulorum famularumque tuarum offerimus, propitiatus intende; ut, quibus fidei christianae meritum contulisti, dones et premium. Per Dominum.

MERCIFULLY look down upon this Sacrifice which we offer to Thee for the souls of Thy servants, O Lord, we beseech Thee; that to those to whom Thou didst grant the merit of Christian faith Thou mayest also grant its reward.

First Post-Communion

PROSIT quaesumus, Domine, animabus famulorum tuorum pontificum (*seu* sacerdotum),

WE beseech Thee, O Lord, that Thy clemency, which we implore, may benefit the souls of

Mass for the Dead

miseriçordiæ tuæ implorata clementia; ut ejus, in quo speraverunt et crediderunt, æternum capiant, te miserante, consortium.

Thy servants, bishops (or priests); that by Thy mercy they may obtain eternal fellowship with Him in whom they hoped and believed.

Second Post-Communion, at choice

Third Post-Communion

ANIMABUS quaesumus, Domine, famulorum famularumque tuarum oratio proficiat supplicantium; ut eas et a peccatis omnibus exuas, et tuæ redemptionis facias esse participes. Qui vivis, etc.

WE beseech Thee, O Lord, that the prayer of Thy suppliants may benefit the souls of Thy servants; that Thou mayest deliver them from all their sins, and make them partakers of Thy redemption.

FROM THE DIVINE LITURGY OF ST MARK THE EVANGELIST (Coptic)

HAVE mercy, O Lord, on those who have slept and rested in the faith of Christ.

Vouchsafe rest unto all their souls, in the bosom of our holy Fathers Abraham, Isaac, and Jacob.

Feed them in green pastures, by the waters of comfort, in the Paradise of joy;

The place whence all sorrow of heart, all grief, all sighs have fled in the light of Thy saints.

And raise up their flesh in the day Thou hast appointed, according to Thy promise, and grant them the good

Mass for the Dead

things which eye hath not seen, nor ear heard, neither have entered into the heart of man, which Thou, God, hast prepared for them that love Thy holy Name.

Vouchsafe to remit to them their sins, for there is no one clean and without blemish; give them rest, and make them worthy of the kingdom of Heaven.

And to us all give grace to be perfect Christians, and to do what is well-pleasing in Thy sight. And give us our portion and lot with them, and with all Thy saints.

Part III

Worthy is the Lamb that was slain, and redeemed us to God in His Blood, to receive power, and divinity, and wisdom, and strength, and honour, and glory, and benediction. Benediction, and honour, and glory, and power to Him that sitteth on the throne, and to the Lamb forever and forever (Apocalypse v. 9, 12, 13).

I. THANKSGIVING AFTER COMMUNION

FROM THE ROMAN BREVIARY

Antiphon. Of the Three Children

The Benedicite

ALL ye Works of the Lord, bless the Lord; praise and exalt Him above all for ever.

○ ye Angels of the Lord, bless the Lord; bless the Lord, ○ ye Heavens.

○ all ye Waters that are above the Heavens, bless the Lord; bless the Lord, ○ all ye Powers of the Lord.

○ ye Sun and Moon, bless the Lord; bless the Lord, ○ ye Stars of Heaven.

○ every Shower and Dew, bless ye the Lord; bless the Lord, ○ all ye Spirits of God.

○ ye Fire and Heat, bless the Lord; bless the Lord, ○ ye Cold and Heat.

○ ye Dews and Hoarfrost, bless the Lord; bless the Lord, ○ ye Frost and Cold.

Thanksgiving after Communion

O ye Ice and Snow, bless the Lord; bless the Lord,
O ye Nights and Days.

O ye Light and Darkness, bless the Lord; bless the Lord,
O ye Lightnings and Clouds.

O let the Earth bless the Lord; let it praise and exalt
Him above all for ever.

O ye Mountains and Hills, bless the Lord; bless the Lord,
O all ye things that spring up in the earth.

O ye Fountains, bless the Lord; bless the Lord, O ye
Seas and Rivers.

O ye Whales, and all that move in the Waters, bless
the Lord; bless the Lord, O all ye Fowls of the air.

O all ye Beasts and Cattle, bless the Lord; bless the Lord,
O ye Sons of men.

O let Israel bless the Lord; let them praise and exalt
Him above all for ever.

O ye Priests of the Lord, bless the Lord; bless the Lord,
O ye Servants of the Lord.

O ye Spirits and Souls of the Just, bless the Lord;
bless the Lord, O ye holy and humble of heart.

O Ananiah, Azariah, and Misael, bless ye the Lord;
praise and exalt Him above all for ever.

Let us bless the Father, and the Son, with the Holy
Ghost; let us praise and exalt Him above all for ever.

Blessed art Thou, O Lord, in the Firmament of
Heaven; and worthy to be praised and glorified, and
exalted above all for ever.

Psalm 150

PRAISE the Lord in His holy places; praise Him in
the firmament of His power.

Praise Him in His mighty acts; praise Him according
to the multitude of His greatness.

Thanksgiving after Communion

Praise Him with the sound of the trumpet; praise Him with psaltery and harp.

Praise Him with timbrel and choir; praise Him with strings and organs.

Praise Him upon the high-sounding cymbals; praise Him upon cymbals of joy; let every spirit praise the Lord.

Glory be to the Father, etc.

Antiphon. Let us sing the song of the Three Children, which the holy souls sang in the fiery furnace, blessing the Lord.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Our Father, etc.

V. And lead us not into temptation.

R. But deliver us from evil.

V. Let all Thy works, O Lord, praise Thee.

R. And let Thy Saints bless Thee.

V. The Saints shall rejoice in glory.

R. They shall be joyful in their beds.

V. Not unto us, O Lord, not unto us.

R. But unto Thy name give the glory.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray

I
O GOD, who for the Three Children didst assuage the flames of fire; mercifully grant that the flames of sin may not consume us Thy servants.

Thanksgiving after Communion

²
DIRECT, we beseech Thee, O Lord, our actions by Thy inspiration, and further them with Thy continual help; that every prayer and work of ours may always begin from Thee, and through Thee be brought to an end.

³
VOUCHSAFE, O Lord, to extinguish within us the flames of sin; Thou who didst grant to Blessed Lawrence grace to arise whole from his fiery torments. Through Christ our Lord. *Amen.*

A PRAYER OF ST THOMAS AQUINAS

⁴
I RENDER thanks to Thee, O Lord, Holy Father, Everlasting God, who hast vouchsafed, not for any merits of mine, but of Thy great mercy only, to feed me a sinner, Thine unworthy servant, with the precious Body and Blood of Thy Son, our Lord Jesus Christ; and I pray that this Holy Communion may not be for my judgment and condemnation, but for my pardon and salvation. Let it be unto me an armour of faith and a shield of good purpose, a riddance of all vices, and a rooting out of all evil desires; an increase of love and patience, of humility and obedience, and of all virtues; a firm defence against the wiles of all my enemies, visible and invisible; a perfect quieting of all my evil impulses, fleshly and spiritual; a cleaving unto Thee, the one true God; and a blessed consummation of my end when Thou dost call. And I pray that Thou wouldst vouchsafe to bring me a sinner to that unspeakable Feast where Thou, with Thy Son and Thy Holy Spirit, art to Thy holy ones

Thanksgiving after Communion

true light, fulness of blessedness, everlasting joy, and perfect happiness. Through the same Christ our Lord. *Amen.*

A PRAYER OF ST BONAVENTURE

5
O MOST sweet Lord Jesus Christ, transfix the affections of my inmost soul with that most joyous and healthful wound of Thy love, with true, serene, holiest Apostolic charity, that my soul may ever languish and melt with entire love and longing for Thee, that it may desire Thee, and faint for Thy courts, long to be dissolved and to be with Thee. Grant that my soul may hunger after Thee, the Bread of Angels, the Refreshment of holy souls, our daily and supersubstantial Bread, who hast all sweetness and savour, and the sweetness of every taste. Let my heart ever hunger after and feed upon Thee, upon whom the Angels desire to look, and my inmost soul be filled with the sweetness of Thy savour. May it ever thirst for Thee, the Fountain of life, the Source of wisdom and knowledge, the Fountain of eternal light, the Torrent of pleasure, the Richness of the House of God. May it ever yearn for Thee, seek Thee, find Thee, stretch towards Thee, attain to Thee, meditate upon Thee, speak of Thee, and do all things to the praise and glory of Thy holy Name, with humility and discretion, with love and delight, with readiness and affection, with perseverance even unto the end. And be Thou ever my hope and my whole confidence; my riches; my delight, my pleasure and my joy; my rest and tranquillity; my peace, my sweetness, and my fragrance; my sweet savour, my food and refreshment; my refuge and my help; my wisdom; my portion, my possession, and my treasure, in

Thanksgiving after Communion

whom my mind and my heart may ever remain fixed and firm, and rooted immovably, henceforth and for evermore. *Amen.*

6

O MOST Holy, O most benign, O noble and glorious Virgin Mary, who wast worthy to bear in thy sacred womb the Creator of all, and at thy virginal breast to nourish Him whose true, real, and most holy Body and Blood I, an unworthy sinner, have just now dared to receive; vouchsafe, I humbly beseech thee, to intercede with Him for me a sinner; that whatsoever, by ignorance or neglect, by accident or irreverence, I have left undone, or have done amiss, in this unspeakably holy Sacrifice, may be pardoned through thy prayers to the same Lord Jesus Christ, thy Son, who with the Father and the Holy Ghost liveth and reigneth world without end. *Amen.*

Thanksgiving after Communion

PRAYER *

To which Pope Pius IX. has annexed a plenary Indulgence, applicable to the souls in Purgatory, which all the faithful may obtain, who, after having confessed their sins with contrition, and received the Holy Communion, and prayed for the intentions of the Sovereign Pontiff, shall devoutly recite it before an image or representation of Christ crucified.

7



BEHOLD, O kind and most sweet Jesus, I cast myself upon my knees in Thy sight, and with the most fervent desire of my soul I pray and beseech Thee that Thou wouldst impress upon my heart lively sentiments of faith, hope, and charity, with true repentance for my sins, and a firm desire of amendment; whilst with deep affection and

grief of soul I ponder within myself, and mentally contemplate Thy five most precious Wounds; having before my eyes that which David spake in prophecy of Thee, O good Jesus: "They pierced My Hands and My Feet; they have numbered all My Bones."

* For obtaining the Indulgence, it is *sufficient* to say with devotion five Our Fathers and five Hail Marys and to pray for the intentions of the Pope.

Thanksgiving after Communion

ANIMA CHRISTI

ANIMA Christi, sanctifica me,

Corpus Christi, salva me,

Sanguis Christi, inebria me.

Aqua lateris Christi, lava me,

Passio Christi, conforta me,

O bone Jesu, exaudi me,

Intra tua vulnera absconde me,

Ne permittas me separari a te,

Ab hoste maligno defende me,

In hora mortis meae voca me,

Et jube me venire ad te,

Ut cum sanctis tuis laudem te,

In saecula saeculorum.

Amen.

SOUL of Christ, sanctify me!

Body of Christ, save me!

Blood of Christ, inebriate me!

Water from the side of Christ, wash me!

Passion of Christ, strengthen me!

O Good Jesus, hear me!

Within Thy Wounds hide me!

Suffer me not to be separated from Thee!

From the malicious enemy defend me!

In the hour of my death, call me,

And bid me come to Thee;

That with Thy Saints I may praise Thee

For ever and ever.

Amen.

ADORO TE DEVOTE

ADORO te devote, latens Deitas,

Quae sub his figuris vere latitas;

HUMBLY I adore Thee, hidden Deity,

Which beneath these symbols art concealed from me;

Thanksgiving after Communion

Tíbi se cor meum totum
subjicit,
Quia te contemplans totum
deficit.

Wholly in submission Thee
my spirit hails,
For in contemplating Thee
it wholly fails.

Vísus, tactus, gustus, in te
fallitur,
Sed auditu solo tuto credi-
tur.
Credo quidquid dixit Dei
Filius;
Nil hoc verbo Veritatis
verius.

Seeing, touching, tasting,
all are here deceived,
But by hearing only safely
'tis believed;
I believe whatever God's
own Son averred;
Nothing can be truer than
Truth's very word.

In cruce latebat sola Deítas,
At híc latet simul et Hu-
manitas;
Ambo tamen credens atque
confitens,
Peto quod petívit latro
poenítens.

On the Cross Thy God-
head only was concealed,
Here not e'en Thy Man-
hood is to sight revealed;
But in both believing and
confessing, Lord,
Ask I what the dying thief
of Thee implored.

Plagas, sicut Thomas, non
intueor,
Deum tamen meum te con-
fiteor.
Fac me tibi semper magis
credere,
In te spem habere, te dili-
gere.

I do not, like Thomas, see
Thy Wounds appear,
But with him confess my
Lord and God is here.
Grant this faith in me may
evermore increase,
And my hope in Thee, and
love, may never cease.

Thanksgiving after Communion

O memoriale mortis Domini!	O thrice-blest Memorial of my dying Lord,
Panis vivus, vitam prae- stans homini!	This true Bread of Life doth life to man afford;
Praesta meae menti de te vivere,	Grant, O Lord, my soul may ever feed on Thee,
Et te illi semper dulce sa- pere,	And Thy taste of all things to it sweetest be.
Pie Pelicane, Jesu Domine,	Victim for Thy people,
Me immundum munda tuo sanguine,	Jesu, Lord and God, Cleanse me, wretched sin- ner, in Thy precious Blood—
Cujus una stilla salvum facere	Blood whereof one drop for humankind outpoured
Totum mundum quit ab omni scelere,	Might from all transgres- sion have the world re- stored,
Jesu, quem velatum nunc aspicio,	Jesu, whom in this life veiled I behold,
Oro, fiat illud, quod tam sitio,	Grant what my soul thirsts for with desire untold;
Ut, te revelata cernens facie,	O may I, beholding Thine unveiled grace,
Visu sim beatus tuae gloriae. Amen.	Rest in blissful vision of Thine open Face. Amen.
When this hymn is sung, the following lines usually occur after each verse :—	
Ave Jesu, Pastor fidelium;	Jesus, Eternal Shepherd, hear our cry;
Adauge fidem omnium in te credentium.	Increase the faith of all whose souls on Thee rely.

Thanksgiving after Communion

LAUDA SION SALVATOREM

L AUDA, Sion, Salva- torem,	L AUD, O Sion, Thy Salvation,
Lauda ducem et Pasto- rem,	Laud, with hymns of ex- ultation,
In hymnis et canticis.	Christ, thy King and Shepherd true;
Quantum potes, tantum aude;	Bring Him all the praise thou knowest;
Quia major omni laude,	He is more than thou be- stowest;
Nec laudare sufficis.	Never canst thou reach His due.
Laudis thema specialis,	Special theme for glad thanksgiving
Panis vivus et vitalis	Is the Living and Life- giving
Hodie proponitur.	Bread, to-day before thee set;
Quem in sacrae mensa coenae,	From His hands of old partaken,
Turbæ fratrum duodenæ	As we know by faith un- shaken,
Datum non ambigitur.	Where the Twelve at supper met.
Sit laus plena, sit sonora,	Full and clear ring out thy chanting,
Sit jucunda, sit decora	Joy nor sweetest grace be wanting,
Mentis jubilatio.	From thy heart let praises burst;

Thanksgiving after Communion

Dies enim solemnīs agitur,	For to-day the Feast is holden
In qua mensae primae recolitur	When the Institution olden
Hujus institutio.	Of that Supper is rehearsed.
In hac mensa novi Regis,	Here the new law's new oblation,
Novum Pascha novae legis,	By the new King's revelation,
Phase vetus terminat.	Ends the form of ancient rite;
Vetustatem novitas,	Now the New the old effaces,
Umbram fugat veritas,	Truth away the shadow chases,
Noctem lux eliminat.	Light dispels the gloom of night.
Quod in coena Christus gessit,	What He did, at supper seated,
Faciendum hoc expressit	Christ ordained to be repeated,
In sui memoriam.	His Memorial ne'er to cease;
Docti sacris institutis,	And His rule for guidance taking,
Panem, vinum in salutis	Bread and Wine we hallow, making
Consecramus hostiam.	Thus our Sacrifice of peace.

Thanksgiving after Communion

Dogma datur Christianis,

Quod in carnem transit
panis,

Et vinum in sanguinem.

Quod non capis, quod non
vides,

Animosa firmat fides,

Praeter rerum ordinem.

Sub diversis speciebus,

Signis tantum, et non re-
bus,

Latent res eximiae.

Caro cibus, sanguis potus;

Manet tamen Christus to-
tus

Sub utraque specie.

A sumente non concisus,

Non confractus, non divi-
sus;

Integer accipitur.

Wondrous truth by Chris-
tians learnèd,

Bread into His Flesh is
turnèd,

Into precious Blood the
Wine.

Sight hath failèd, nor
thought conceiveth;

But a dauntless faith be-
lieveth,

Resting on a Power
Divine.

Here beneath these signs
are hidden

Priceless things, to sense
forbidden;

Signs, not things, are all
we see;—

Flesh from bread, and Blood
from wine,

Yet is Christ in either sign,
All entire confess'd to
be.

Whoso of this Food par-
taketh

Rendeth not the Lord, nor
breaketh;

Christ is whole to all
that taste;

Thanksgiving after Communion

Sumit unus, sumunt mille ;	Thousands are, as one, receivers ;
Quantum isti, tantum ille ;	One, as thousands of believers,
Nec sumptus consumitur,	Eats of Him Who cannot waste,
Sumunt boni, sumunt mali ;	Bad and good the Feast are sharing ;
Sorte tamen inaequali,	O what diverse dooms preparing,
Vitae, vel interitus.	Endless death or endless life !
Mors est malis, vita bonis ;	Life to these, to those damnation ;
Vide paris sumptionis,	See how like participation
Quam sit dispar exitus.	Is with unlike issues rife,
Fracto demum Sacramento,	When the Sacrament is broken,
Ne vacilles, sed memento,	Doubt not, but believe 'tis spoken,
Tantum esse sub fragmento,	That each severed outward token
Quantum toto tegitur,	Doth the very Whole contain ;
Nulla rei fit scissura ;	Naught the precious Gift divideth,
Signi tantum fit fractura ;	Breaking but the sign betideth,
Qua nec status, nec statura	Jesus still the same abideth,
Signati minuitur,	Still unbroken doth remain.

Thanksgiving after Communion

Ecce panis angelorum,	Lo, the Angels' Food is given
Factus cibus viatorum ;	To the pilgrim who hath striven ;
Vere panis filiorum,	See the children's Bread from Heaven
Non mittendus canibus.	Which on dogs may ne'er be spent ;
In figuris praesignatur,	Truth the ancient types fulfilling,
Cum Isaac immolatur ;	Isaac bound a victim wil- ling ;
Agnus Paschae deputatur,	Paschal Lamb its Life- Blood spilling ;
Datur Manna patribus.	Manna to the Fathers sent.
Bone Pastor, Panis vere,	Very Bread, Good Shep- herd, tend us,
Jesu nostri miserere ;	Jesu, of Thy love befriend us ;
Tu nos pasce, nos tuere ;	Thou refresh us, Thou de- fend us,
Tu nos bona fac videre	Thine eternal goodness send us
In terra viventium.	In the Land of life to see ;
Tu qui cuncta scis et vales,	Thou who all things canst and knowest,
Qui nos pascis hic mor- tales ;	Who on earth such Food bestowest,

Thanksgiving after Communion

Tuos ibi commensales,

Coheredes et sodales,

Fac sanctorum civium,

Amen.

Grant us with Thy Saints,
though lowest,

Where the Heavenly Feast
Thou showest,

Fellow-heirs and guests
to be, *Amen.*

PANGE LINGUA

PANGE lingua gloriosi,

Corporis mysterium,

Sanguinisque pretiosi,

Quem in mundi pretium,

Fructus ventris generosi,

Rex effudit gentium.

Nobis datus, nobis natus,

Ex intacta Virgine,

Et in mundo conversatus,

Sparso verbi semine,

Sui moras incolatus,

Miro clausit ordine.

NOW, my tongue, the
mystery telling

Of the glorious Body
sing,

And the Blood, all price
excelling,

Which the Gentiles' Lord
and King,

In a Virgin's womb once
dwelling,

Shed for this world's ran-
soming,

Given for us, and conde-
scending

To be born for us below,

He with men in converse
blending

Dwelt the seed of truth
to sow,

Till He closed with won-
drous ending

His most patient life of
woe.

Thanksgiving after Communion

In supremæ nocte coenæ,	That last night at supper
Recumbens cum fratribus,	lying,
Observata lege plene,	'Mid the twelve His
Cibis in legalibus,	chosen band,
Cibum turbæ duodenæ,	Jesus, with the law complying,
Se dat suis manibus.	Keeps the Feast its rites demand;
	Then more precious Food supplying,
	Gives Himself with His Own hand.
Verbum caro panem verum,	Word made Flesh true
Verbo carnem efficit;	bread He maketh
	By His Word His Flesh to be;
Fitque sanguis Christi merum,	Wine, His Blood; which
Et si sensus deficit;	whoso taketh
	Must from carnal thoughts be free;
Ad firmandum cor sincerum	Faith alone, though sight forsaketh,
Sola fides sufficit.	Shows true hearts the Mystery,
Tantum ergo Sacramentum,	Therefore we, before Him
Veneremur cernui;	bending,
	This great Sacrament revere;
Et antiquum documentum,	Types and shadows have
	their ending,

Thanksgiving after Communion

Novo cedat ritui;

For the newer Rite is
here;

Praestet fides supplemen-
tum,
Sensuum defectui.

Faith, our outward sense
befriending,
Makes our inward vision
clear.

Genitori, Genitoque

Glory let us give and
blessing,

Laus et jubilatio,
Salus, honor, virtus quo-
que

To the Father and the Son,
Honour, might, and praise
addressing,

Sit et benedictio;
Procedenti ab utroque,

While eternal ages run;
Ever too, His love con-
fessing,

Compar sit laudatio.
Amen.

Who, from Both, with
Both is One. *Amen.*

TE DEUM LAUDAMUS

TE Deum laudamus;
te Dominum con-
fitemur.

Te aeternum Patrem;
omnis terra veneratur.

Tibi omnes Angeli; tibi
coeli, et universae Potes-
tates;

Tibi Cherubim et Sera-
phim; incessabili voce pro-
clamant;

WE praise Thee, O
God; we acknow-
ledge Thee to be the Lord.

All the earth doth wor-
ship Thee; the Father
everlasting.

To Thee all Angels cry
aloud; the heavens and all
the Powers therein;

To Thee Cherubim and
Seraphim; continually do
cry;

Thanksgiving after Communion

Sanctus, sanctus, sanctus,
Domínus Deus Sabaoth.

Pleni sunt coeli et terra
majestatis gloriæ tuæ.

Te gloriosus Aposto-
lorum chorus,

Te Prophetarum lauda-
bilis numerus,

Te Martyrum candidatus
laudat exercitus.

Te per orbem terrarum
sancta confitetur Ecclesia.

Patrem immensæ majes-
tatis,

Venerandum tuum ver-
um et unicum Filium.

Sanctum quoque Para-
clitum, Spiritum.

Tu Rex gloriæ, Christe.

Tu Patris sempiternus es
Filius.

Tu, ad liberandum sus-
cepturus hominem, non
horruisti Virginis uterum.

Tu, devicto mortis aculeo,
aperuisti credentibus regna
coelorum.

Holy, holy, holy, Lord
God of Hosts.

Heaven and earth are
full; of the majesty of
Thy glory.

The glorious choir of the
Apostles; praise Thee.

The admirable company
of the Prophets; praise Thee.

The white-robed army
of Martyrs; praise Thee.

The Holy Church
throughout all the world;
doth acknowledge Thee.

The Father; of an in-
finite Majesty.

Thy adorable, true; and
only Son.

Also the Holy Ghost; the
Comforter.

Thou art the King of
Glory; O Christ.

Thou art the everlasting
Son; of the Father.

When Thou tookest upon
Thee to deliver man; Thou
didst not abhor the Virgin's
womb.

When Thou hadst over-
come the sting of death;
Thou didst open the kingdom
of heaven to all believers.

Thanksgiving after Communion

Tu ad dexteram Dei
sedes, in gloria Patris.

Judex crederis esse ven-
turus.

Te ergo quaesumus, tuis
famulis subveni, quos pre-
tioso sanguine redemisti.

Aeterna fac cum Sanctis
tuis, in gloria numerari.

Salvum fac populum
tuum, Domine, et benedic
haereditati tuae.

Et rege eos, et extolle
illos, usque in aeternum.

Per singulos dies bene-
dicimus te.

Et laudamus nomen tuum
in saeculum, et in saeculum
saeculi.

Dignare, Domine, die isto,
sine peccato nos custodire.

Miserere nostri, Domine,
miserere nostri.

Fiat misericordia tua,

Thou sittest at the right
hand of God; in the glory
of the Father.

We believe that Thou
shalt come; to be our
Judge.

* We pray Thee, there-
fore, help Thy servants;
whom Thou hast redeemed
with Thy precious Blood.

Make them to be num-
bered with Thy Saints; in
glory everlasting.

O Lord, save Thy people;
and bless Thine inherit-
ance.

Govern them; and lift
them up for ever.

Day by day; we magnify
Thee.

And we praise Thy name
for ever; yea, for ever and
ever.

Vouchsafe, O Lord, this
day; to keep us without
sin.

O Lord, have mercy
upon us; have mercy up-
on us.

O Lord, let Thy mercy

* Here it is usual to kneel.

Thanksgiving after Communion

Domine, super nos; quem
admodum speravimus in te.

In te, Domine, speravi;
non confundar in aeter-
num.

be shewed upon us; as we
have hoped in Thee.

O Lord, in Thee have I
hoped; let me not be con-
founded for ever.

I.—FROM THE OFFICE OF THANKSGIVING AFTER HOLY COMMUNION, ACCORDING TO THE GREEK RITE

I

I THANK thee, O Lord my God, that Thou hast not rejected me, a sinner, but hast permitted me to become a partaker of Thy holy Mysteries. I thank Thee that Thou hast enabled me, though unworthy, to receive Thy pure and heavenly Gifts.

But Thou, O Lord, most merciful, who didst die for us and didst rise again, and hast bestowed upon us these holy and life-giving Mysteries to the benefit and sanctification of our souls and bodies; grant that they may operate in me to the healing of my soul and body, to the overthrow of every evil impulse, to the enlightenment of my heart, to the peace of my soul, to invincible faith, to sincere love, to increase of wisdom, to the keeping of Thy commandments, to growth in grace and to the inheritance of Thy kingdom, that, preserved by them in the holiness that comes from Thee, I may ever call to mind Thy grace, and live, not unto myself, but unto Thee, my Lord and Benefactor.

And thus, when this life shall have passed away in the hope of life eternal, may I attain unto everlasting rest, where the hymn of them that glorify Thee is

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unceasing, and infinite the sweetness of them that behold the unspeakable goodness of Thy Face,

For Thou art the true desire and inexpressible joy of them that love Thee, O Christ our God, and all creation glorifies Thee to all eternity. *Amen.*

2

MAY Thy holy Body, O Lord Jesus Christ our God, be for eternal life unto me, and Thy precious Blood to the remission of sins; and may this Eucharist be to me joy, health and gladness. And at Thy terrible second coming grant that I, a sinner, may stand at the right hand of Thy glory, through the prayers of Thy most pure Mother, and of all the Saints.

II.—COPTIC LITURGY OF ST CYRIL

WHAT blessing, or what praise, or what thanksgiving, can we render to Thee, O God, the Lover of men, for that when we were cast away by the doom of death, and sunk in the depth of sin, Thou hast granted us freedom, and bestowed on us this immortal and heavenly Food, and manifested to us this Mystery, hid from ages and from generations?

Grant us to understand this Thy supreme act of mercy, and the greatness of Thy benignity and fatherly care of us.

III.—COPTIC LITURGY OF ST BASIL

OUR mouths are filled with joy and our tongues with exultation, because we are made partakers, O Lord, of Thine immortal Sacrament; because the things which

Thanksgiving after Communion

eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, Thou hast revealed to those that love Thy Name, and to the little ones of Thy holy Church.

Even so, Father, for so it seemed good in Thy sight; for Thou art merciful; and to Thee we ascribe glory, honour, and adoration, Father, Son, and Holy Ghost, now and ever, and to all ages. *Amen.*

IV.—COPTIC LITURGY OF ST GREGORY

¹
WE thank Thee, O Lord our God, the true Word, who art from the unspeakable essence of the Father, for that Thou hast loved us in this wise that Thou gavest Thyself a sacrifice for our redemption;

For that Thou hast granted to us life from Thy holy Body and Thy precious Blood;

To us, whom Thou hast now made worthy to partake of them.

Therefore do we confess Thee, O God, lover of Thy creatures, and we send up to Thee glory and honour and worship with the Father, and the Holy Ghost. Now and ever. *Amen.*

²
WE give thanks to Thee, O our holy Father, the Creator of us all, the Ruler of all things,

For having given us of this holy and immortal Food, which is a mystery;

For having opened to us the way into life;

For having shown us the way to walk upward to the heavens;

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For having granted us, Thy servants, this abundance of good things;

For Thou art a good Lord, who lovest man; grant the gift of Thy grace to us not for judgment, nor for condemnation;

But for the enjoyment of glory and for the begetting of life; for the support of the soul and for the purity of the body. That we may live and dwell in Thee, and that we may fulfil truth at all times, and Thy holy Name be glorified over us, for Thou art our God, to whom belongs glory, with Thine only-begotten Son, and with the Holy Ghost, the Giver of Life, and of one essence with Thee.

³**T**HOU who hast begotten us to Thyself through Thy precious Blood, look down upon us all, O Lord, from Thy holy heaven, and from Thy resting place.

Bless us Thy servants with every spiritual blessing; keep us under Thy powerful Hand, and establish us in Thine own grace.

Grant us also the cleansing of our souls, our bodies, and our spirits.

And vouchsafe to us to be perfect Christians, doing Thy good pleasure before Thee.

For Thy kingdom is pure, and full of glory, which we all hope to reach.

And Thou art He to whom we send up glory and honour and power, with Thy Father and the Holy Ghost, the Giver of Life and of one essence with Thee. Now and ever, world without end. *Amen.*

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V.—ETHIOPIC LITURGY

LEAD us not into temptation, since we have been partakers of Thy holy Body and precious Blood. And we thank Thee that Thou hast made us communicate of the Mystery of glory and holiness which passeth all understanding.

VI.—LITURGY OF DISCORUS

LIGHT of Light, and God of God, who didst bow Thy holy heavens, and descend to earth for the salvation of the world, out of Thy love of man; extend Thine almighty right Hand, and send out Thy blessings on us all. Hallow our bodies and souls by this Sacrifice which we have received, and guide our steps into the paths of righteousness, that we may comport ourselves according to Thy will, and observe Thy commandments, and do them all the days of our life, and come to a blessed end, and sing a ceaseless hymn with Thy saints to Thee, together with the Father, and the Holy Spirit. *Amen.*

VII.—LITURGY OF ST MARK

MIGHTY King, and co-sharer of Thy Father's rule, who didst by Thy might spoil hell, and trample on death, and didst bind the evil one, and didst raise Adam from the tomb, by Thy godlike might, and by the illuminative splendour of Thine ineffable Godhead; do Thou, O Lord, by the participation of Thy spotless Body and precious Blood, put forth Thine invisible right Hand, that is full of gifts, and bless us all; pity and

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strengthen by Thy divine power, and destroy in us the vicious and sinful working of fleshy lust; enlighten the eyes of our souls from the darkness of sin that enshrouds them; unite us to the all-blessed company that is well pleasing to Thee; for through Thee and with Thee, to the Father and the Holy Ghost every hymn is due, honour, might, adoration and giving of thanks, now and ever and to ages of ages. *Amen.*

VIII.—LITURGY OF ST JAMES

¹
FROM glory to glory advancing, we praise Thee, the Saviour of our souls. Glory to the Father, and to the Son, and to the Holy Ghost.

We praise Thee, the Saviour of our souls. From might to might advancing, and having accomplished all the Divine Liturgy in Thy Temple, we now also pray Thee, that Thou wouldst vouchsafe to us Thy full mercy; rightly direct our paths, root us in Thy fear, and count us worthy of Thy heavenly kingdom, in Christ Jesus our Lord; with whom, together with Thine all-holy, and good, and life-giving Spirit, Thou art blessed now and for evermore. *Amen.*

²
O GOD, who of Thy deep and ineffable love to man hast condescended to the weakness of Thy servants, and made us partakers of this heavenly Table; condemn not us sinners after the reception of Thy spotless Mysteries, but guard us, of Thy goodness, in the sanctification of the Holy Spirit; that being made holy, we may find our portion and inheritance with

Thanksgiving after Communion

all the saints who have pleased Thee from the beginning, in the light of Thy countenance, through the mercies of Thine only-begotten Son our Lord God and Saviour Jesus Christ. *Amen.*

³
THOU hast given us, O Lord, sanctification by the Communion of the most holy Body and precious Blood of Thine only-begotten Son; grant us the grace and gift of Thy Holy Spirit, and keep us without stain in life, and lead us on to the perfect adoption and redemption, and the eternal joys to come.

⁴
WE give Thee thanks, Christ our God, that Thou hast vouchsafed to make us partakers of Thy Body and Blood, for the remission of sins and eternal life.

Keep us, we beseech Thee, without condemnation, because Thou art good, and the Lover of men.

IX.—LITURGY OF ST BASIL

¹
THE Mystery of Thy dispensation, O Christ our God, is accomplished and perfected, so far as lies in our power. For we have the memorial of Thy death, we have seen the figure of Thy resurrection, we have been filled with Thine unending life, we have enjoyed Thine inexhaustible bounty; of which vouchsafe to count us all worthy in the world to come.

Through the grace of Thine Eternal Father, and Thy holy and good and quickening Spirit, now and ever, and to ages of ages. *Amen.*

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2

WE give thanks to Thee, O Lord our God, for the reception of Thy holy, spotless, immortal, and heavenly Mysteries, which Thou hast given us for the benefit and sanctification and healing of our souls and bodies. Thyself, O Master of all things, grant that the Communion of the holy Body and Blood of Thy Christ may be to us unto faith that maketh not ashamed, unto love unfeigned, unto fulness of wisdom, unto healing of soul and body, unto defeat of every foe, unto fulfilment of Thy commandments, unto an acceptable plea at the terrible judgment-seat of Thy Christ.

X.—LITURGY OF ST CHRYSOSTOM

1

LET our mouths be filled with Thy praise, O Lord, that we may sing of Thy glory, for that Thou hast vouchsafed to make us partakers of Thy holy, divine, immortal and life-giving Mysteries; preserve us by Thy holiness all our days that we may learn Thy righteousness. Alleluia, Alleluia, Alleluia.

2

WE give Thee thanks, O Master, Lover of Men and Benefactor of our Souls, that Thou hast (this day) counted us worthy of Thy heavenly and immortal Mysteries. Rightly direct our path, confirm us all in Thy fear, guard our life, make safe our goings, through the prayers and supplications of the glorious Mother of God and ever-Virgin Mary and all Thy Saints. For Thou art our sanctification, and we ascribe glory to Thee, the Father, the Son, and the Holy Ghost, now, and ever, and to ages of ages. *Amen.*

Thanksgiving after Communion

³
THOU, O Christ, our God, who art Thyself the fulness of the Law and of the Prophets, who didst fulfil all the dispensation of Thy Father; fill our hearts with joy and gladness, always, now, and ever, and to ages of ages. *Amen.*

⁴
O LORD, who blessest them that bless Thee, and sanctifiest them that trust in Thee, save Thy people, and bless Thine inheritance, and keep Thy household the Church under Thy continual protection. Sanctify them that love the beauty of Thy house; reward them with glory, by Thy divine power; and forsake not them, O God, that hope in Thee. Give to the sick Thine aid, healing, and comfort. Preserve all that travel by land or by water. Send us seasonable weather, and bless the fruits of the earth. Keep in peace the world, the Church, kings, priests and all Thy people; grant rest to the departed; and remember for good those who have offered Thee Gifts, and for whom they have offered them. Save those who are any ways afflicted or distressed, and grant us all Thy heavenly grace. *Amen.*

XI.—LITURGY OF THE PRESANCTIFIED

WE give thanks unto Thee, O God, the Saviour of all, for all the good things which Thou hast given us, and for the participation of the holy Body and Blood of Thy Christ.

And we pray Thee, Lord and Lover of men, hide us under the covering of Thy wings; and grant that, until

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our last breath, we may participate worthily in Thy Mysteries, to the illumination of soul and body, to the inheritance of the kingdom of heaven.

XII.—ARMENIAN LITURGY

¹
WE have been filled with grace, O Lord, who have tasted Thy Body and Blood.

Glory in the highest be unto that Providence which always feeds us.

Send down upon us Thy spiritual blessings.

Glory in the highest be unto Him who provideth for us.

²
WE render thanks unto Thee, O Christ our God, who of Thy goodness hast bestowed upon us this Food for the sanctification of our lives; keep us through it holy and without blame under Thy divine protection; feed us in the pastures of Thy holy and good pleasure; that being strengthened against all the snares of the devil, we may be deemed worthy to hear Thy holy voice, and follow Thee, the one victorious and true Shepherd, and to receive from Thee that place which has been prepared for us in the kingdom of heaven.

For Thou, O our God and Lord and Saviour Jesus Christ, art blessed with the Father and the Holy Ghost, now, and for ever, and world without end. *Amen.*

XIII.—LITURGY OF MALABAR

GRANT, O Lord, that we who are Thy soldiers here may enjoy Thy peace hereafter; that the eyes which have looked upon Thee in Thy Sacrament of

Thanksgiving after Communion

love may also behold the fruition of Thy blessed hope; that the tongues which have sung Thy praises may also speak the truth; that the feet which have stood in Thy sanctuary may walk in the land of light; and that the bodies which have feasted on Thy living Body may be restored in newness of life, to dwell with Thee where Thou reignest with the Father, and the Holy Ghost, in the unity of Godhead, King for evermore. *Amen.*

XIV.—A PRAYER OF ST BASIL THE GREAT

O CHRIST, our Lord and God, Creator and King of all the worlds, I give Thee thanks for all the benefits which Thou hast bestowed upon me, and most of all for the gift of Thy holy and quickening Mysteries, which I have this day received. I pray Thee, O loving and merciful One, keep, shelter, and defend me under the shadow of Thy wings, and grant me in a pure conscience, unto my last breath, to partake of Thy Sacrament, for the remission of sins, and everlasting life; for Thou art the Bread of Life, the Fount of holiness, the Giver of all good things; and to Thee, with the Father, and the Holy Spirit, we ascribe glory, now and for evermore. *Amen.*

XV.—PRAYER OF ST CHRYSOSTOM (ARMENIAN LITURGY)

I GIVE thanks unto Thee, O Christ my King, who dost vouchsafe unto me, unworthy as I am, to partake of Thy holy Body and Blood. Now, O Lord, I

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beseech Thee that this may not be unto me for condemnation, but for the cleansing and remission of my sins, and for the healing of both my soul and body, and for the performance of every good work; that it may sanctify both my body and soul, and make me the temple and the dwelling place of Thy most holy Trinity, so that with Thy Saints I may be deemed worthy to glorify Thee, together with the Father and the Holy Spirit, now and for ever, and world without end. *Amen.*

2

I GIVE thanks unto Thee, I magnify and glorify Thee, O Lord my God, inasmuch as this day Thou hast vouchsafed to me, unworthy as I am, to be partaker of the divine and awful Mysteries of Thy most pure Body and Blood.

Having this for my defence, I beseech Thee that every day of my life Thou wouldst keep me in Thy holiness; so that by commemorating Thy goodness and Thy bounties I may live with Thee; for Thou, O my Lord and God, didst suffer, die, and rise again for our sakes. Let not the enemy approach to hurt my soul which has been sealed with the sign of Thy most precious Blood, and cleanse me, O Lord God, from all my sins, for Thou alone art without sin.

O Lord God, protect my life from all misfortunes, drive away mine enemies, and all who would do me evil; strengthen and establish my feet, my thoughts, my tongue, and all my ways; be Thou always with me according to Thy most sure promise: *He that eateth My Flesh, and drinketh My Blood dwelleth in Me and I in him.* Thou hast said this, O Lover of mankind;

Thanksgiving after Communion

confirm these blessed words, Thy inviolable declarations, for Thou, O God, art merciful, bountiful, and the Lover of mankind; Thou givest every good thing; and to Thee belongeth glory, with the Father and the Holy Ghost, now, and for ever, world without end. *Amen.*

XVI.—LITURGY OF THE NESTORIANS

FOR that Thou hast accounted us worthy, O Lord, to delight in Thy Body and in Thy holy Blood, account us worthy also to delight in Thy kingdom, which passeth not away nor is destroyed, with all Thy Saints now and ever, and world without end. *Amen.*

XVII.—SARUM MISSAL

I
ALMIGHTY and everlasting God, Saviour of souls and Redeemer of the world, graciously look upon me Thy servant, prostrate before Thy Majesty; and of Thy loving-kindness behold this Sacrifice which in honour of Thy Name I have offered for the salvation of the faithful, both living and dead, and also for our sins and offences.

Put away Thine anger from me, grant me Thy grace and mercy; open unto me the door of Paradise, and deliver me in Thy might from all evils; whatever guilt I have in mine own person incurred, do Thou forgive; and make me so to persevere in Thy precepts in this world, that I may be found worthy to be joined to the flock of Thine elect.

Grant this, O my God, on whose blessed Name honour and dominion waiteth for ever and ever. *Amen.*

Thanksgiving after Communion

²
O ALMIGHTY and everlasting Lord God, Jesus Christ our Lord, be merciful unto my sins, through the partaking of Thy most blessed Body and Blood; for Thou hast spoken, saying; *He that eateth My Flesh and drinketh My Blood, abideth in Me, and I in him.*

Wherefore I humbly beseech Thee to create in me a clean heart, and renew a rightful spirit within me; and deign to establish me with Thy free Spirit, and to deliver me from all the snares and malice of the devil; that I may be found worthy to have a share in the joys of heaven. Who, etc.

³
I GIVE thanks unto Thee, O Lord God, Almighty Father, that Thou hast vouchsafed to satisfy me with the Body and Blood of Thy beloved Son, our Lord Jesus Christ. I beseech Thy boundless goodness, O Almighty and merciful God, that this Holy Communion be not unto me for judgment or condemnation, but that it may be an earnest of faith and shield of good-will, to cast out of my mind all the deceits of the enemy, to root out the plague of pride, the lust of appetite, and the perversity of tongue; that I may enter in unto that banquet where are the true Light and the perpetual joys of the Just. I pray also, O Lord, that this Holy Communion may be unto me my guide and viaticum to the haven of eternal salvation.

Let it be unto me consolation when I am troubled in mind; exceeding delight in every good purpose; patience in tribulation and difficulties; medicine in sickness.

By these most sacred Mysteries which I have received, grant unto me right faith, steadfast hope, and perfect charity; renunciation of the world, a pure desire, con-

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tentment of mind, and ardent love of Thee. In memory of, and entire fellowship with, the Passion of Thy beloved Son, fulfil my life with virtue to Thy praise, and with faith unfeigned; and in the hour of my departure may I receive the grace of so great a Mystery with true faith, firm hope, and sincere charity, that I may behold Thee for ever. *Amen.*

⁴
I RENDER thanks to Thee, O most sweet Lord Jesus Christ, True Light, Health of believers, Comfort of the sorrowful, Hope of all men, Joy of angels, that Thou hast vouchsafed this day to feed me, Thy servant, a miserable and great sinner, with Thy most sacred Body and Blood.

Wherefore I, most wretched, full of numberless offences, with sorrow and prayers implore Thy most tender mercy and supreme clemency, that this most sweet refreshment, this most excellent and incomprehensible Communion, turn not to the condemnation of my soul, but aid me in driving out all the fraud and malicious snares of the devil, so that none of his iniquities may ever have dominion in my heart, body, soul, or senses; but let Thy gracious favour bring me to the heavenly banquet of the angels, wherein Thou dost dwell, who art True Blessedness, Light unclouded, everlasting Joy. *Amen.*

⁵
I GIVE thanks unto Thee, O Lord Jesus Christ, who this day, of the bounty of Thy goodness, and not for any merit of mine, hast vouchsafed unto me the grace of receiving Thy most holy Body and Blood; and grant, I beseech Thee, of Thy most tender mercy and

Thanksgiving after Communion

unspeakable goodness, and for the sake of Thy most holy Cross and Passion, that this ineffable Sacrament, of which I, unworthy sinner, have partaken, be not unto me guilt unto punishment, but a saving intercession for my forgiveness and salvation; and whatever I have done amiss this day at Thy holy Altar, in depraved, unlawful, and unclean thoughts; in want of reverence, in gesture, act or negligence; in vain repetition of words or distraction of mind, or in any other manner whatsoever, I implore Thy most holy goodness mercifully deign to pardon, and grant me entire absolution from these and all my sins. Who, etc.

6

ALMIGHTY, everlasting, and most merciful God, who didst come to redeem sinners, I pray Thee, by the most wonderful Sacrament of Thy Body and Blood, the Mystery which I, unworthy, have received, grant me forgiveness and remission of all my sins, both now and hereafter; that I may be duly penitent, gain perseverance in good works, know Thee with my whole heart, do all such things as are pleasing to Thee with a perfect love, meditate upon Thee with a pure mind, and after this life never be separated from Thee. Through, etc.

7

OLORD GOD, Father Almighty, who hast promised rewards to the just and pardon to the penitent, who wouldst not the death of sinners, neither hast pleasure in the destruction of any that die, I humbly entreat Thee for the sake of the most Holy Mary, Mother of God, and of all Thine Elect, and of Thy own mercy, grant unto me Thy servant, remission of all my sins,

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and bring me to that penitence by which Thou didst save David, didst look graciously upon Peter when he wept, and didst cleanse Mary Magdalene. O Lord Jesus Christ, cast out of my heart all things which offend Thee, and pour into me such affection that I may be enabled perfectly to love and fear Thee, and neither to think nor desire anything save that which I know to be pleasing unto Thee, O Lord.

I entreat thee, Blessed Virgin Mary, Temple of the Lord, Sanctuary of the Holy Ghost; I entreat you also, holy Archangels Michael, Gabriel, and Raphael, and all our appointed guardian Angels, and the nine angelic orders, to intercede for me; as also Peter, Paul, Andrew, John, and all the Apostles, Martyrs, Confessors, Virgins, Saints, and Elect of God, to deign to protect me when I shall be set before the tribunal of the Eternal King to be judged.

I commend unto Thee, most loving Jesu Christ, all who love or care for me, all who give me pitying aid, all who are indebted to me, or who are related to me.

And likewise for mine enemies, I beseech Thee, that Thou wouldst turn them unto peace, and cause them to attain to true penitence.

I entreat Thee, O Lord Jesus Christ, mercifully to remember all who are mindful of me, and who have commended themselves to my unworthy prayers, and who have done me any charity or kindness; as well as all who are connected with me by relationship, friendship, or the bonds of faith, whether they be still in the body or have departed this life; and visit them, that they, faithfully serving Thee, may be defended from all adversities; and grant unto them and me deliverance from

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all punishment, and bring us to everlasting rest. And this I earnestly implore, that whenever the day of my death shall come, Thou Thyself, who givest judgment against the accusers, mayest become my defender, who art blessed forever and ever. *Amen.*

8

O GOD of Compassion and Truth, I humbly entreat Thee in Thy mercy to grant unto me, most unworthy, the pardon of my innumerable sins, whereby I have provoked Thy mighty wrath; that, through Thy pity, I may be cleansed according to Thy will in this life, and attain unto a part and lot in eternal happiness. Unto all the faithful also, whether in the body or out of the body, who are united to me in the bonds of the spirit or the flesh, and who have commended themselves to me; to all those also who have received hurt through my malice and negligence, stretch forth the hand of Thy compassion, and of Thy unspeakable bounty grant them that pardon of their sins which they desire, and bring them to the repose of the blessed. *Amen.*

XVIII.—FROM THE LEONINE SACRAMENTARY

I

HAVING received life by the refreshment of the most holy Body and Blood of our Lord Jesus Christ, we humbly beseech Thee, O God, that by this transcendent remedy Thou wouldst both cleanse us from the contagion of all sins, and fortify us against the incursion of all dangers; through the same Jesus Christ our Lord. *Amen.*

Thanksgiving after Communion

2

MAY the sacred feast of Thy Table, O Lord, always strengthen and renew us, guide and protect our weakness amid the storms of the world, and bring us into the haven of everlasting salvation; through Jesus Christ our Lord. *Amen.*

3

VISIT, we beseech Thee, O Lord, Thy family, and guard with watchful tenderness the hearts which have been hallowed by sacred Mysteries; that as by Thy mercy they receive the healing Gifts of eternal salvation, they may retain them by Thy protecting power; through Jesus Christ our Lord. *Amen.*

4

DEFEND, O Lord, with Thy protection those whom Thou satisfiest with heavenly Gifts; that being set free from all things hurtful, we may press onward with our whole heart to the salvation which cometh from Thee; through Jesus Christ our Lord. *Amen.*

5

WE have received, O Lord, the glorious Mysteries, and pray Thee by means of them to make us partakers of things heavenly, while we are dwelling on the earth; through Jesus Christ our Lord. *Amen.*

6

WE beseech Thee, O Lord, that the solemn reception of Thy Sacrament may cleanse us from all our old sins, and change us into new creatures; through Jesus Christ our Lord. *Amen.*

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⁷
HEAR, O Lord, our prayers, that the holy Communion of our redemption may both bestow on us aid for this life, and procure for us everlasting joys; through Jesus Christ our Lord. *Amen.*

⁸
MAY the holy Food and Drink be salutary to us, O Lord; may it fortify our temporal life, and give us life eternal; through Jesus Christ our Lord. *Amen.*

⁹
MAY Thy Table, O God, set us free from earthly delights, and ever supply us with celestial Food; through Jesus Christ our Lord. *Amen.*

XIX.—(AT EASTER)

POUR forth upon us, O Lord God, the spirit of Thy love, that by Thy mercy Thou mayest make those of one heart and mind whom Thou hast vouchsafed to feed with one heavenly Food. Through our Lord Jesus Christ, who liveth and reigneth with Thee in the unity of the same Holy Spirit, One God, world without end. *Amen.*

XX.—GELASIAN SACRAMENTARY

¹
ALMIGHTY and everlasting God, preserve the works of Thy mercy, and pour into our hearts the sweetness of the Body and Blood of Thine only-begotten Son, Jesus Christ our Lord.

Thanksgiving after Communion

²
MAY the Communion of Thy Sacrament, O Lord, both purify us and make us one, through Jesus Christ our Lord. *Amen.*

XXI.—GOTHIC MISSAL

¹
DELIVER us from evil, Lord Jesus Christ! We eat Thy Body which was crucified for us, and we drink Thy Blood which was shed for us; may Thy holy Body prove our salvation, and Thy holy Blood the forgiveness of our sins, both now and for ever.

²
O GOD, who art eternal salvation, and inestimable blessedness, grant, we beseech Thee, to all Thy servants, that we who have received things holy and blessed, may be enabled to be holy and blessed evermore.

³
BEING fed with heavenly Food, and refreshed with the eternal Cup, let us give unceasing thanks and praise to the Lord our God, entreating that we, who have spiritually received the most holy Body of our Lord Jesus Christ, may be freed from carnal vices and be made spiritual.

⁴
O GOD of righteousness, God of mercy, God of immortality and life, God of brightness and glory, we pray and beseech Thee, that being refreshed by divine Gifts, we may be preserved by Thee for Thyself unto the bliss which is to come; through Jesus Christ our Lord. *Amen.*

Thanksgiving after Communion

XXII.—GALLICAN MISSAL

¹
O GOD the Bread of our life, look upon us; be Thou the Guardian of our bodies; be Thou the Saviour of our souls.

²
BELIEVING that we have received from the holy Altar the Body and Blood of Christ our Lord and God, let us pray to the Unity of the blessed Trinity, that it may be granted to us evermore, in fulness of faith, to hunger and thirst after righteousness; and that we, being strengthened with the grace of the saving Food, may so do His work, that we may possess the Sacrament which we have received, not for judgment, but for healing; through our Lord Jesus Christ. *Amen.*

XXIII.—MOZARABIC MISSAL

¹
O LORD my God, Father, Son, and Holy Spirit, make me ever to seek and love Thee, and by this Holy Communion which I have received, never to depart from Thee; for Thou art God, and beside Thee there is none else, for ever and ever.

²
RECEIVING the Cup of the Lord's passion, and tasting the sweetness of His most holy Body, let us give thanks and praise to Him, walking in His house with joy and gladness.

Thanksgiving after Communion

XXIV.—AMBROSIAN MISSAL

¹
WE have received the Body of Christ, and drunk His Blood.

We will fear no evil, for the Lord is with us. May Thy Blood be always life to us, and salvation of our souls, O our God.

²
LORD our God, mercifully grant that we who have received the Body and Blood of Thine only-begotten Son, may be far removed from the blindness of the unfaithful disciple, seeing that we confess and worship Christ our Lord, very God and Man.

XXV.—MISSAL PUBLISHED BY MATTHIAS FLACCUS ILLYRICUS IN 1557

PRESERVE in us, O Lord, the gift of Thy grace; that by the power and virtue of the Eucharist which we have received, we may be fortified against all evils of this life and of the life to come.

XXVI

O LORD, we pray Thee by Thine aid to sustain those whom Thou dost renew through Thy holy Sacraments; and as Thou dost refresh us with temporal blessings, so Thou mayest feed us also with those that endure unto eternal life; through Jesus Christ our Lord. *Amen.*

Thanksgiving after Communion

Psalm 33

I WILL bless the Lord at all times ; His praise shall be always in my mouth.

My soul shall glory in the Lord ; let the meek hear and rejoice.

O magnify the Lord with me ; and let us extol His name together.

I sought the Lord, and He heard me ; and He delivered me from all my troubles.

Come ye to Him and be enlightened ; and your faces shall not be confounded.

This poor man cried, and the Lord heard him ; and saved him out of all his troubles.

The angel of the Lord shall encamp round about them that fear Him ; and shall deliver them.

O taste, and see that the Lord is sweet ; blessed is the man that hopeth in Him.

Fear the Lord, all ye His saints ; for there is no want to them that fear Him.

The rich have wanted, and have suffered hunger ; but they that seek the Lord shall not be deprived of any good.

Come, ye children, hearken unto me ; I will teach you the fear of the Lord.

Who is the man that desireth life ; who loveth to see good days ?

Keep thy tongue from evil ; and thy lips from speaking guile.

Thanksgiving after Communion

Turn away from evil, and do good; seek peace, and pursue it.

The eyes of the Lord are upon the just; and His ears are open unto their prayers.

But the countenance of the Lord is against them that do evil things; to cut off the remembrance of them from the earth.

The just cried, and the Lord heard them; and delivered them out of all their troubles.

The Lord is nigh unto them that are of a contrite heart; and He will save the humble of spirit.

Many are the afflictions of the just; but the Lord will deliver them out of them all.

The Lord keepeth all their bones; not one of them shall be broken.

The death of the wicked is very evil; and they that hate the just shall be guilty.

The Lord will redeem the souls of His servants; and none of them that trust in Him shall perish.

Psalm 65

O SING joyfully unto God, all the earth, sing ye a psalm unto His name; give glory unto His praise.

Say unto God, How terrible are Thy works, O Lord! in the greatness of Thy strength Thine enemies shall lie unto Thee.

Let all the earth adore Thee, and sing unto Thee; let it sing a psalm unto Thy name.

Come and see the works of God; who is terrible in His counsels over the sons of men.

Thanksgiving after Communion

Who turneth the sea into dry land, in the river they shall pass on foot; there shall we rejoice in Him.

Who by His power ruleth for ever; His eyes behold the nations; let not them that provoke Him be exalted in themselves.

O bless our God, ye gentiles; and make the voice of His praise to be heard.

Who hath kept my soul in life; and hath not suffered my feet to be moved.

For Thou, O God, hast proved us; Thou hast tried us by fire, as silver is tried.

Thou hast brought us into a net, Thou hast laid afflictions on our back; Thou hast set men over our heads.

We have passed through fire and water; and Thou hast brought us out into refreshing places.

I will go into Thy house with burnt-offerings; I will pay Thee my vows, which my lips have uttered,

And my mouth hath spoken; when I was in trouble.

I will offer unto Thee burnt-offerings full of marrow, with the incense of rams; I will offer unto Thee bullocks with goats.

Come and hear, all ye that fear God; and I will tell you what great things He hath done for my soul.

I cried unto Him with my mouth; and I extolled Him with my tongue.

If I have looked at iniquity in my heart; the Lord will not hear me.

Therefore hath God heard me; and hath attended to the voice of my supplication.

Blessed be God, who hath not turned away my prayer; nor His mercy from me.

Thanksgiving after Communion

Psalm 80

REJOICE unto God our helper; sing aloud unto the God of Jacob.

Take a psalm, and bring hither the timbrel; the pleasant psaltery with the harp.

Blow the trumpet in the new moon; on the noted day of your solemnity.

For it is a commandment in Israel; and a law of the God of Jacob.

He ordained it for a testimony in Joseph, when he came out of the land of Egypt; he heard a tongue which he knew not.

He removed his back from the burdens; his hands had served in baskets.

Thou didst call upon Me in affliction, and I delivered thee; I heard thee in the secret place of the tempest; I proved thee at the waters of contradiction.

Hear, O My people, and I will testify unto thee; O Israel, if thou wilt hearken unto Me, there shall be no new god in thee; neither shalt thou adore a strange god.

For I am the Lord thy God, who brought thee out of the land of Egypt; open thy mouth wide, and I will fill it.

But My people heard not My voice; and Israel hearkened not to Me.

So I let them go according to the desires of their heart; they shall walk in their own devices.

Thanksgiving after Communion

If My people had heard me; if Israel had walked in My ways;

I should soon have humbled their enemies; and laid My hand on them that troubled them.

The enemies of the Lord have lied unto Him; and their time shall be for ever,

And He fed them with the fat of wheat; and with honey out of the rock He satisfied them.

Psalm 90

HE that dwelleth in the help of the Most High, shall abide under the protection of the God of heaven.

He shall say unto the Lord; Thou art my upholder, and my refuge; my God, in Him will I hope.

For He hath delivered me from the snare of the hunters; and from the sharp word.

He shall overshadow thee with His shoulders; and under His wings shalt thou trust.

His truth shall compass thee with a shield; thou shalt not be afraid for the terror of the night;

For the arrow that flieth in the day; for the plague that walketh in the darkness; for the assault of the evil one in the noon-day.

A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

But with thine eyes shalt thou behold; and shalt see the reward of the wicked.

For Thou, O Lord, art my hope; thou hast made the Most High thy refuge.

Thanksgiving after Communion

There shall no evil approach unto thee; neither shall the scourge come nigh thy dwelling.

For He hath given His angels charge over thee; to keep thee in all thy ways.

In their hands they shall bear thee up; lest haply thou dash thy foot against a stone.

Thou shalt walk upon the asp and the basilisk; the lion and the dragon shalt thou trample under foot.

Because he hath hoped in Me, I will deliver him; I will protect him, because he hath known My name.

He shall cry unto Me, and I will hear him; I am with him in trouble; I will deliver him, and I will glorify him.

I will fill him with length of days; and will show him My salvation.

Psalm 95

O SING unto the Lord a new song; sing unto the Lord, all the earth.

Sing unto the Lord, and bless His name; tell forth His salvation from day to day.

Tell forth His glory among the gentiles; His wonders among all peoples.

For the Lord is great, and highly to be praised; He is to be feared above all gods.

For all the gods of the gentiles are devils; but the Lord made the heavens.

Praise and beauty are before Him; holiness and majesty in His sanctuary.

Bring unto the Lord, O ye kindred of the gentiles,

Thanksgiving after Communion

bring unto the Lord glory and honour; bring unto the Lord glory unto His name.

Bring sacrifices, and come into His courts; adore ye the Lord in His holy court.

Let all the earth be moved at His presence; tell ye among the gentiles that the Lord hath reigned.

For He hath established the world, and it shall not be moved; He will judge the people with equity.

Let the heavens rejoice, and let the earth be glad; let the sea be moved, and the fulness thereof; the fields shall be joyful, and all things that are therein.

Then shall all the trees of the woods rejoice before the face of the Lord, for He cometh; for He cometh to judge the earth.

He shall judge the world with equity, and the people with His truth.

Psalm 97

SING unto the Lord a new song; for He hath done wonderful things.

His right hand and His holy arm; hath wrought salvation for Him.

The Lord hath made known His salvation; He hath revealed His justice in the sight of the gentiles.

He hath remembered His mercy; and His truth toward the house of Israel.

All the ends of the earth have seen; the salvation of our God.

Sing joyfully unto God, all the earth; sing, rejoice, and give praise.

Thanksgiving after Communion

Give praise unto the Lord upon the harp, upon the harp and with voice of psalms; with the long trumpets, and sound of the cornet.

Sing joyfully before the Lord our King; let the sea be moved, and the fulness thereof; the compass of the earth, and they that dwell therein.

The rivers shall clap their hands, the mountains shall rejoice together at the presence of the Lord; for He cometh to judge the earth.

He shall judge the world with justice; and the people with equity.

Psalm 102

BLESS the Lord, O my soul; and let all that is within me bless His holy name.

Bless the Lord, O my soul; and forget not all His benefits.

Who forgiveth thee all thine iniquities; who healeth all thine infirmities.

Who redeemeth thy life from destruction; who crowneth thee with mercy and compassion.

Who satisfieth thy desire with good things; thy youth shall be renewed like the eagle's.

The Lord doth mercies and judgment; for all that suffer wrong.

He hath made His ways known unto Moses; His will unto the children of Israel.

The Lord is full of compassion and mercy; long suffering and plenteous in mercy.

Thanksgiving after Communion

He will not always be angry ; neither will He threaten for ever.

He hath not dealt with us after our sins ; nor rewarded us according to our iniquities.

For as the heaven is high above the earth ; so hath He strengthened His mercy toward them that fear Him.

As far as the east is from the west ; so far hath He removed our iniquities from us.

As a father hath pity upon his children, so hath the Lord pity upon them that fear Him ; for He knoweth whereof we are made.

He remembereth that we are but dust ; man's days are as the grass, as the flower of the field so shall he flourish.

For the wind shall pass over it, and it shall not be ; and one shall know its place no more.

But the mercy of the Lord is from everlasting to everlasting ; upon them that fear Him ;

And His justice upon children's children ; unto such as keep His covenant ;

And are mindful of His commandments ; to do them.

The Lord hath prepared His throne in heaven ; and His kingdom shall rule over all.

Bless the Lord, all ye His angels ; ye that are mighty in strength, and fulfil His commandment, harkening to the voice of His words.

Bless the Lord, all ye His hosts ; ye ministers of His that do His will.

Bless the Lord, all ye His works ; in every place of His dominion bless the Lord, O my soul.

Thanksgiving after Communion

Psalm 110

I WILL praise Thee, O Lord, with my whole heart; in the assembly of the just, and in the congregation.

Great are the works of the Lord; sought out are they according unto all His pleasure.

His work is His praise and His honour; and His justice endureth for ever and ever.

A memorial hath the merciful and gracious Lord made of His marvellous works; He hath given meat unto them that fear Him.

He shall ever be mindful of His covenant; He shall show forth to His people the power of His works;

That He may give them the heritage of the gentiles; the works of His hands are truth and judgment.

All His commandments are faithful; they stand fast for ever and ever, they are done in truth and equity.

He hath sent redemption unto His people; He hath commanded His covenant for ever.

Holy and terrible is His name; the fear of the Lord is the beginning of wisdom.

A good understanding have all they that do thereafter: His praise endureth for ever and ever.

Psalm 112

PRAISE the Lord, ye children; praise ye the name of the Lord.

Blessed be the name of the Lord; from this time forth for evermore.

Thanksgiving after Communion

From the rising up of the sun unto the going down of the same; the name of the Lord is worthy to be praised.

The Lord is high above all nations; and His glory above the heavens.

Who is like unto the Lord our God, who dwelleth on high; and regardeth the things that are lowly in heaven and on earth?

Who raiseth up the needy from the earth; and lifteth the poor out of the dunghill;

That He may set him with the princes; even with the princes of His people.

Who maketh the barren woman to dwell in her house; the joyful mother of children.

Psalm 116

O PRAISE the Lord, all ye nations; praise Him, all ye people.

For His mercy is confirmed upon us; and the truth of the Lord endureth for ever.

Psalm 117

O PRAISE the Lord, for He is good; for His mercy endureth for ever.

Let Israel now say, that He is good; that His mercy endureth for ever.

Let the house of Aaron now say; that His mercy endureth for ever.

Thanksgiving after Communion

Let them that fear the Lord now say; that His mercy endureth for ever.

In my trouble I called upon the Lord; and the Lord heard me, and set me at large.

The Lord is my helper; I will not fear what man can do unto me.

The Lord is my helper; and I will look down upon mine enemies.

It is better to trust in the Lord; than to put confidence in man.

It is better to trust in the Lord; than to put confidence in princes.

All nations compassed me round about; and in the name of the Lord have I been revenged upon them.

Surrounding me, they compassed me about; and in the name of the Lord have I been revenged upon them.

They gathered about me like bees, and burned like fire among thorns; and in the name of the Lord I have been revenged upon them.

I was sore pressed, and overthrown that I might fall; but the Lord held me up.

The Lord is my strength and my praise; and He is become my salvation.

The voice of joy and salvation; is in the tabernacles of the just.

The right hand of the Lord hath done mightily; the right hand of the Lord hath exalted me; the right hand of the Lord hath wrought strength.

I shall not die, but live; and shall declare the works of the Lord.

The Lord hath chastened and corrected me; but He hath not given me over unto death.

Thanksgiving after Communion

Open unto me the gates of justice; I will go into them,
and give praise unto the Lord.

This is the gate of the Lord; the just shall enter
into it.

I will praise Thee, for Thou hast heard me; and art
become my salvation.

The stone which the builders rejected; the same is
become the head of the corner.

This is the Lord's doing; and it is wonderful in our
eyes.

This is the day which the Lord hath made; let us be
glad and rejoice in it.

O Lord, save me; O Lord, give good success; Blessed
be he that cometh in the name of the Lord.

We have blessed you out of the house of the Lord; The
Lord is God, and He hath shone upon us.

Appoint a solemn day, with shady boughs; even unto
the horn of the altar.

Thou art my God, and I will praise Thee; Thou art
my God, and I will exalt Thee!

I will praise Thee, for Thou hast heard me; and art
become my salvation.

O praise ye the Lord, for He is good; for His mercy
endureth for ever.

Psalm 120

I HAVE lifted up mine eyes unto the hills; from
whence my help shall come.

My help is from the Lord; who hath made heaven
and earth.

Thanksgiving after Communion

Let Him not suffer thy foot to be moved; neither let Him slumber that keepeth thee.

Behold, He that keepeth Israel; shall neither slumber nor sleep.

The Lord is thy keeper; the Lord is thy defence upon thy right hand.

The sun shall not burn thee by day; nor the moon by night.

The Lord preserveth thee from all evil; may the Lord preserve thy soul.

May the Lord preserve thy coming in and thy going out; from this time forth for evermore.

Psalm 125

WHEN the Lord turned again the captivity of Sion; we became like men consoled.

Then was our mouth filled with gladness; and our tongue with joy.

Then shall they say among the gentiles; The Lord hath done great things for them.

The Lord hath done great things for us; we are become joyful.

Turn again our captivity, O Lord; as a river in the south.

They that sow in tears; shall reap in joy.

They went forth on their way and wept; scattering their seed.

But returning, they shall come with joy; carrying their sheaves with them.

Thanksgiving after Communion

Psalm 133

BEHOLD, now, bless ye the Lord; all ye servants of the Lord,

Ye that stand in the house of the Lord; in the courts of the house of our God,

Lift up your hands by night to the holy places; and bless ye the Lord.

May the Lord bless thee out of Sion; Who hath made heaven and earth.

Psalm 137

I WILL praise Thee, O Lord, with my whole heart; for Thou hast heard the words of my mouth.

I will sing praise unto Thee in the sight of the angels; I will worship towards Thy holy temple, and give glory unto Thy name.

For Thy mercy, and for Thy truth; for Thou hast magnified Thy holy name above all.

In what day soever I shall call upon Thee, hear Thou me; Thou shalt multiply strength in my soul.

Let all the kings of the earth give glory unto Thee, O Lord; for they have heard all the words of Thy mouth.

And let them sing in the ways of the Lord; for great is the glory of the Lord.

For the Lord is high, and looketh on the lowly; and the lofty He knoweth afar off.

If I shall walk in the midst of tribulation, Thou wilt quicken me; and Thou hast stretched forth Thy hand

Thanksgiving after Communion

against the wrath of mine enemies, and Thy right hand hath saved me.

The Lord will repay for me; Thy mercy, O Lord, endureth for ever; O despise not the works of Thy hands.

Psalm 144

I WILL extol Thee, O God, my king; and I will bless Thy name for ever; yea for ever and ever.

Every day will I bless Thee; and I will praise Thy name for ever, yea for ever and ever.

Great is the Lord, and greatly to be praised; and of His greatness there is no end.

Generation and generation shall praise Thy works; and they shall declare Thy power.

They shall speak of the magnificence of the glory of Thy holiness; and shall tell of Thy wondrous works.

And they shall speak of the might of Thy terrible acts; and shall declare Thy greatness.

They shall publish the memory of the abundance of Thy sweetness; and shall rejoice in Thy justice.

The Lord is gracious and merciful; patient and plenteous in mercy.

The Lord is sweet to all; and His tender mercies are over all His works.

Let all Thy works, O Lord, praise Thee; and let Thy saints bless Thee.

They shall speak of the glory of Thy kingdom; and shall tell of Thy power.

To make Thy might known unto the sons of men; and the glory of the magnificence of Thy kingdom.

Thanksgiving after Communion

Thy kingdom is a kingdom of all ages; and Thy dominion endureth throughout all generations.

The Lord is faithful in all His words; and holy in all His works.

The Lord lifteth up all them that fall; and setteth up all them that are cast down.

The eyes of all hope in Thee, O Lord; and Thou givest them their meat in due season.

Thou openest Thine hand; and fillest every living creature with blessing.

The Lord is just in all His ways; and holy in all His works.

The Lord is nigh unto all them that call upon Him; to all that call upon Him in truth.

He will do the will of them that fear Him; and He will hear their prayer, and save them.

The Lord keepeth all them that love Him; but all the wicked He will destroy.

My mouth shall speak the praise of the Lord; and let all flesh bless His holy name for ever, yea for ever and ever.

Psalm 145

PRAISE the Lord, O my soul; while I live will I praise the Lord; I will sing to my God as long as I shall have my being.

Put not your trust in princes; in the children of men, in whom there is no salvation.

His spirit shall go forth and He shall return unto His earth; in that day all their thoughts shall perish.

Thanksgiving after Communion

Blessed is he who hath the God of Jacob for his helper,
whose hope is in the Lord his God; who made heaven
and earth, the sea, and all things that are in them;

Who keepeth truth for ever; who executeth judgment
for them that suffer wrong; who giveth food to the
hungry,

The Lord looseth them that are fettered; the Lord
giveth sight to the blind.

The Lord lifteth up them that are cast down; the Lord
loveth the just.

The Lord keepeth the strangers; He will support the
fatherless and the widow; and the ways of sinners He
will destroy.

The Lord shall reign for ever; Thy God, O Sion, unto
generation and generation.

Psalm 146

PRAISE ye the Lord, for it is good to sing praises;
let the praise of our God be joyful and comely.

The Lord buildeth up Jerusalem; He will gather to-
gether the dispersed of Israel.

Who healeth the broken of heart; and bindeth up their
bruises.

Who telleth the number of the stars; and calleth them
all by their names.

Great is our Lord, and great is His power; and of His
wisdom there is no measure.

The Lord lifteth up the meek; and bringeth the wicked
down even to the ground.

Thanksgiving after Communion

Sing ye to the Lord with praise; sing unto our God upon the harp.

Who covereth the heaven with clouds; and prepareth rain for the earth.

Who maketh grass to grow on the mountains; and herbs for the service of men.

Who giveth to beasts their food; and to the young ravens that call upon Him.

He shall not delight in the strength of the horse; nor take pleasure in the legs of a man.

The Lord taketh pleasure in them that fear Him; and in them that hope in His mercy.

Psalm 147

PRAISE the Lord, O Jerusalem; praise thy God, O Sion.

For He hath strengthened the bars of thy gates; He hath blessed thy children within thee.

Who hath made peace in thy borders; and filleth thee with the fat of corn.

Who sendeth forth His speech upon the earth; His word runneth very swiftly.

Who giveth snow like wool; He scattereth mists like ashes.

He sendeth His crystal like morsels; who shall stand before the face of His cold?

He shall send out His word, and shall melt them; His wind shall blow, and the waters shall run.

Thanksgiving after Communion

Who declareth His word unto Jacob: His justice and judgments unto Israel.

He hath not done in like manner to every nation; and His judgments He hath not made manifest to them.

Psalm 148

PRAISE ye the Lord from the heavens; praise Him in the heights,

Praise Him, all ye His Angels; praise ye Him, all His hosts.

Praise Him, O ye sun and moon; praise Him, all ye stars and light.

Praise Him, O ye heaven of heavens; and let all the waters that are above the heavens, praise the name of the Lord.

For He spake, and they were made; He commanded, and they were created.

He hath established them for ever, and for ages of ages; He hath made a decree, and it shall not pass away.

Praise the Lord from the earth; ye dragons, and all ye deeps.

Fire, and hail; snow, and ice; and stormy winds, which fulfil His word;

Mountains, and all hills; fruitful trees, and all cedars;

Beasts, and all cattle; creeping things, and feathered fowls;

Kings of the earth, and all people; princes and all judges of the earth.

Young men and maidens, old men and children, let

Thanksgiving after Communion

them praise the name of the Lord; for His name alone is exalted,

His praise is above heaven and earth; and He hath exalted the horn of His people,

A song of praise to all His saints; to the children of Israel, a people drawing nigh unto Him.

Psalm 149

SING unto the Lord a new song; let His praise be in the Church of the Saints,

Let Israel rejoice in Him that made him; and let the children of Sion be joyful in their king,

Let them praise His name in the choir; let them sing unto Him with timbrel and psaltery,

For the Lord is well pleased with His people; and He will exalt the meek unto salvation,

The saints shall rejoice in glory; they shall be joyful in their beds,

The high praises of God shall be in their mouth; and two-edged swords in their hands;

To execute vengeance upon the nations; and chastisements among the people;

To bind their kings with fetters; and their nobles with chains of iron,

To execute upon them the judgment that is written; this glory have all His saints.

Thanksgiving after Communion

Psalm 150

PRAISE the Lord in His holy places; praise Him in the firmament of His power,

Praise Him in His mighty acts; praise Him according to the multitude of His greatness,

Praise Him with the sound of the trumpet; praise Him with psaltery and harp,

Praise Him with timbrel and choir; praise Him with strings and organs,

Praise Him upon the high-sounding cymbals; praise Him upon cymbals of joy; let every spirit praise the Lord,

Nunc Dimittis

The Canticle of Simeon

NOW, O Lord, lettest Thou Thy servant depart in peace; according to Thy word,

For mine eyes have seen; Thy salvation,

Which Thou hast prepared; in sight of all nations,

Light to enlighten the gentiles; and glory of Thy people Israel,

Glory be to the Father, etc.

THE END

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